ENNONITE LIFE

October, 1949

Mennonite Immigration House, 1874

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Published in the interest
of the best
in the religious, social, and economic phases
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MENNONITE LIFE

An Illustrated Quarterly

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. October, 1949 No. 4

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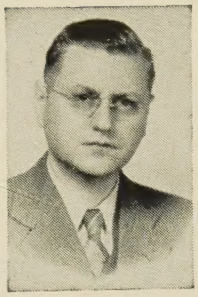
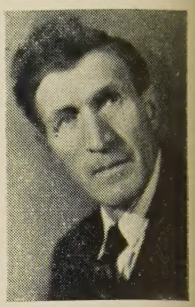
te Life is an illustrated quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kansas. as second-class matter December 20, 1946, at the post office at North Newton, Kansas, under the Act of March 3, 1879.

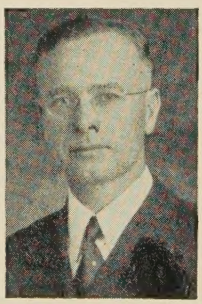
Contributors in this Issue

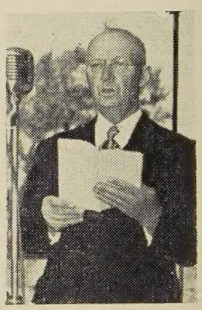
(From left to right)





WALTER QUIRING, born in Russia, now in Germany, has written numerous contributions on the Mennonites (p. 11).
WALTER SCHMIEDEHAUS, friend of the Mennonites in Mexico, has recently published a book concerning them (p. 26).
PETER J. B. REIMER of Manitoba, Canada, has served as director of the MCC Service Unit in Mexico (p. 28).
FRANK KRAUSE, secondary school teacher in California, graduated from Bethel College in 1948 (p. 44).
CHARLES J. KAUFFMAN, native of South Dakota, has been interested in antiquaria since his youth (p. 4).





JOHN A. HOSTETLER, graduate of Goshen College, is doing extensive research on the Amish (p. 34).
CORNELIUS KRAHN is editor of *Mennonite Life* and the recent book, *From the Steppes to the Prairies* (p. 3).
MELVIN GINGERICH, associate editor of *Mennonite Life* is author of the published book *Service for Peace* (p. 40).
A. J. DYCK, former elder of the Hoffnungsau Church near Inman, Kansas, is active in Conference work (p. 18).

Not Shown

SILAS HERTZLER, professor of education and psychology at Goshen College, secured his Ph.D. degree at Yale (p. 42).
E. M. HARMS, son of Dr. John H. Harms, is a practicing physician in Wichita, Kansas (p. 13).

Acknowledgments

Photography pp. 4-10, Mr. and Mrs. Reuben Fanders. Photography pp. 12, 26, 27, F. W. Butterlin. Photography pp. 28, 29, courtesy *Steinbach Post*. The article, "The Mennonite Stove," is a reprint of an 8-page pamphlet entitled *The Mennonite Grass-Burner*, written in 1877 by Professor J. D. Butler. J. A. Duerksen found this pamphlet in the Library of Congress and made a photostatic copy available to the Bethel College Historical Library. Photography Hoffnungsau Church, pp. 18, 19, La Verne R. Friesen. Charts pp. 21, 22 and map of Alexanderwohl village pp. 24 and 25 Robert Regier and John F. Schmidt. Map of Alexanderwohl migrations, p. 24, A. Warkentin. Photography pp. 40,41, Melvin Gingerich. Photography pp. 42,43 (top), Farm Security Administration and U. S. Department of Agriculture. Translation "Among the Mennonites of Kansas," by Magdalen Friesen.

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ommemorating Seventy-five Years

By CORNELIUS KRAHN

HE year 1949 marks the seventy-fifth anniversary of the coming of the Mennonites to the prairie states and provinces. Let us consider y who is involved in this event and what its signce is.

ennonites have been migrating ever since their orin Switzerland and The Netherlands. First, they d under the pressure of persecution; later, when of the European countries introduced compulsory ary conscription, they moved again because they hat their way of life was threatened by a military n this Mennonite migration throughout the centuries an make the following somewhat generalized obsernns.

Vith few exceptions, the Mennonites of Swiss-German ground migrated westward, first to Alsace-Lorraine Germany and since the beginning of the eighteenth ry to America pioneering in the eastern states and nces. The Mennonites of Dutch-German background ed eastward from the sixteenth century on, settling in sia, Poland, Russia, and even Asia. When Russia passed a general military conscription law in the een-seventies the tide of the Dutch-German-Russian nonite migration also turned westward. The eastern s and provinces of North America had meanwhile settled. Some of the descendants of the Swissnan Mennonites of the eastern states were beginning ove west of the Mississippi River to establish their es at the frontier where land was cheap. It was at time that delegates of the Mennonites from Russia, nd, and Prussia came to America to investigate the ie states for possible settlement. Through the aid ne railroads, the government, and Mennonite agenthis resulted in the largest Mennonite migration up hat time. Some eighteen thousand persons, mostly Russia, but also some from Poland and Prussia, ed in the states of Kansas, Nebraska, Dakota, Minneand in the province of Manitoba. The movement of mmigrants started in 1873, reaching its peak the folng year, and continued for several years.

s indicated before, these Mennonites were mostly utch-German background with a generous sprinkling wiss. The Swiss-German Mennonites had settled in provinces of Volhynia and Galicia and at this time d the tide of immigrants. The Swiss-Volhynian nonites settled primarily near Moundridge, Kansas Freeman, South Dakota; while the Swiss-Galician p settled near Arlington, Kansas and Butterfield, nesota.

The descendants of the Mennonites that came to the ie states and provinces seventy-five years ago have spread far beyond their original communities. Today there are large settlements in Oklahoma, Idaho, California, Oregon, Washington, Montana, Saskatchewan, Alberta, and British Columbia. From Canada many thousands have moved again to Mexico and Paraguay.

Seventy-five years equal three generations. The first generation which was at the prime of life when the transplanting occurred hardly harvested the fruits of its labor.

The second generation came over in its youth still pliable, adjusting itself to a considerable degree to the new environment and yet retaining some of the cultural characteristics of the old world. In this generation the old and the new worlds were merged. Its members were at the prime of their lives when the settlements observed their fiftieth anniversary. Only a few of them are with us today. The third generation was born in this country and is more or less a product of the American culture and environment, having made a complete adjustment in most areas of life. It is rooting in the American soil retaining only a few characteristics of the old world.

The first and second generation were handicapped by a lack of adjustment to the American environment. The third generation has made what might be termed an "over-adjustment" in some areas, a too willing acceptance of the prevalent mode of life at the expense of some of the good characteristics of the heritage of our fathers. We hope it is more than just wishful thinking that the next, the fourth generation is already introducing an era of re-adjustment. The duties and tasks of this generation would be to re-study the heritage of our fathers, its significance and meaning in our time, not only for our congregations and communities, but also for the problems of the world at large. This generation would not seek the privilege of withdrawal and separation from the world as our fathers did in many instances, but would represent an aggressive force everywhere attacking and combating the evil which is undermining our spiritual and social life. Using a figure of speech we could state that the old world and our heritage represents a *thesis*, the new world and the challenge of the American environment represent an *antithesis*. It is our duty to work out an harmonious *synthesis* in order that we may make the greatest possible contribution as Christians and citizens of our country.

In conclusion let us state that the present and coming generations have many reasons to be thankful unto the Lord. We have a rich Christian heritage, but also a great responsibility to be discharged in our manifold obligations toward God and our fellowmen. May the next twenty-five years bring us closer to the realization of this goal.

Glimpses into the Past

BY CHARLES KAUFFMAN

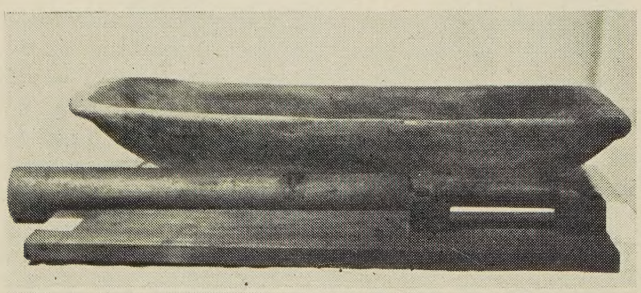
SINCE this log-cabin is a museum in itself, I would like to have you know, before we enter, that this is one of the first Mennonite homes built in our home community, near Freeman, South Dakota. Our people immigrated from Russia in 1874, so this home would now be seventy-five years old. Since most of these pioneers are not living anymore, I would like to have this serve as a memorial to them. As you enter, you will see a Mennonite home as it was seventy-five years ago.

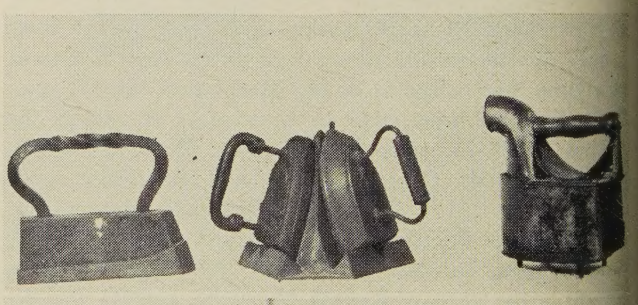
The family is at home as you see. I carved these life-size figures of wood and found it a very exacting task, but I wanted such figures to show how the people dressed at that time. Notice these old-fashioned high boots on the man, with the tucked-in trousers, and that white shirt from Russia—how beautifully embroidered by the women folks! For the mother we found a very fine, hand-sewn black costume, an intricately made black cap that fits her well, and on her feet are a pair of old-style button-shoes. In the homemade cradle lies the baby, wearing a dainty white dress with lacework and a tiny, hand-crocheted cap. But that is not all, for here also is the old-fashioned nursing bottle.

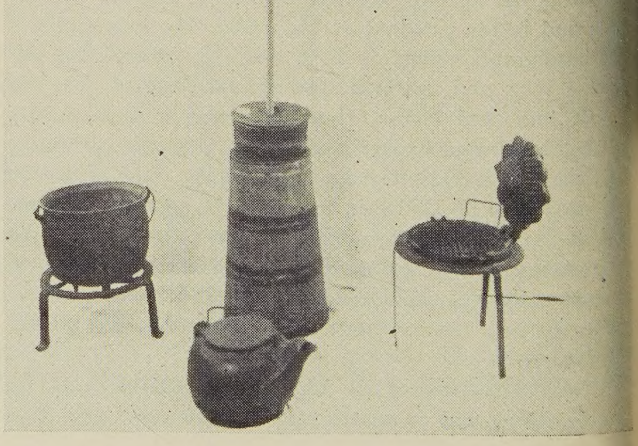
The items of furniture like the bed, tables, chairs, and cabinet are all hand-made and do not only appear well-made but are also artistic. On the bed is a hand-pieced quilt, made of 1,500 small pieces of cloth in the years, 1880-81. The pillow covers are hand-embroidered with a figure of a peacock. In a corner stands a spinning wheel once used by a Mennonite grandmother. On the wall hangs an old clock, brought from Russia. There is the fireplace and its heavy iron kettles, the butter churn, a wooden bowl for washing the butter, and a butter mold. We see a coffee-grinder, candle mold, candle snuffer, and many other kitchen utensils, too numerous to mention. Here is a pocket-watch over seventy-five years old that had to be wound and set with a key. Over the window is a shade with a beautiful old pattern. On a little bench is a washbasin brought from Russia but it looks like new for it is made of brass and does not rust like tin. With this there is also the water-pail, made of wood; and above these hangs a linen towel—homespun and woven—about a hundred years old, for it was handed down by mother to daughter for several generations.

In another corner is a trunk, brought with clothes from the Old Country. Note that wooden bowl, the length of a cradle, which served as a bathtub for the baby! The hinges on the door are of wood as is the lock with the latch-string hanging out a sign of hospitality—

The Kauffman Museum, North Newton, Kansas, has the largest collection of Mennonite pioneer furniture, utensils, tools, implements, etc. On this and the following pages some of these items are reproduced. (Below) Small wooden bathtub, hand mangel, and irons. (Bottom) Milk strainer and dish. (Right) cast-iron kettles, butter-churn, and waffle-iron.







Interior of the Log Cabin in the Kauffman Museum, North Newton, Kansas.

resent Kauffman Museum consists of the merging of the original Bethel College Museum and the museum built Charles J. Kauffman near Freeman, South Dakota. In 1940 Charles J. Kauffman moved his museum to Bethel College and became the curator of the merged Kauffman Museum.

The household items on this page were, for the most part, brought along from Russia. (Top) Wooden dishes used to knead butter, etc. (Top, right) Coffee grinders and mortar, the latter used for grinding spices. (Left, bottom) Two copper kettles and a Russian samovar used in Mennonite homes in Russia. (Right, bottom) Lantern and lamps.)

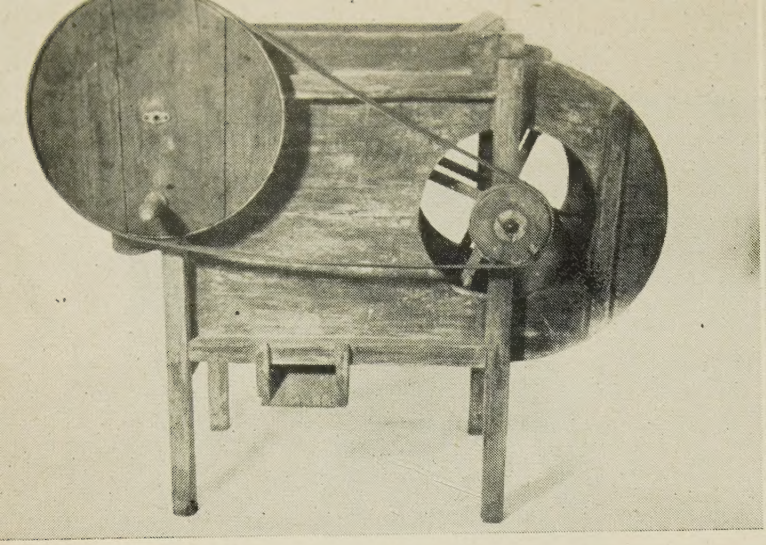
characteristic of our people.

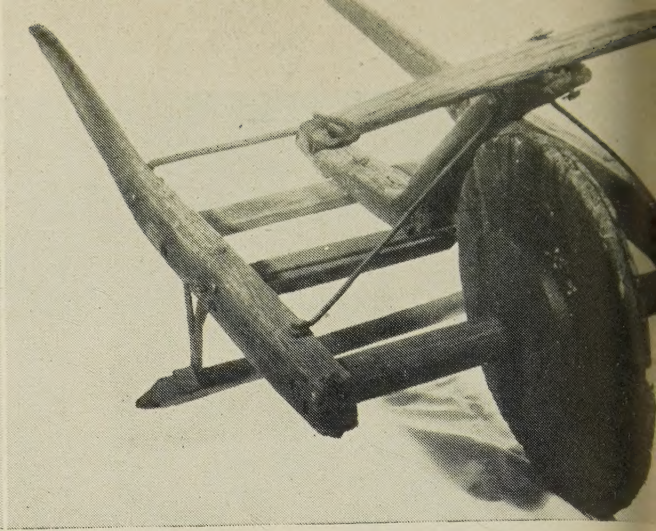
In conclusion let me say that I would like to have you see not only the house and the visible things in it; I would also have you see the unseen: the life, the joys and the sorrows that must have come here during these years. I would, therefore, like to have you think of this home where people experienced all the hardships of the pioneer days. In this home people were sick, but most often no medical help was available. In this home also, children were born; here they played and grew up, and in this home people have died. We are standing on sacred ground, on ground that has been hallowed by our fathers; may it give us a greater appreciation of the heritage they have left for us.

On the open prairie the pioneer family lived close to the soil, the source of its sustenance.

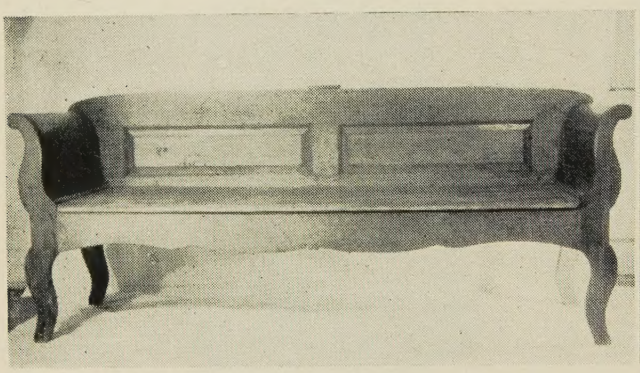
Costumes worn by John Schroeder and Christine Lichti at their wedding, November 24, 1892, at Halstead, Kansas. d marriage certificate in background with picture of David Goerz who performed the ceremony. (Right) Wedding dress of Mrs. John J. Klassen (nee Anna Pankratz) worn on her wedding. February 25, 1884.

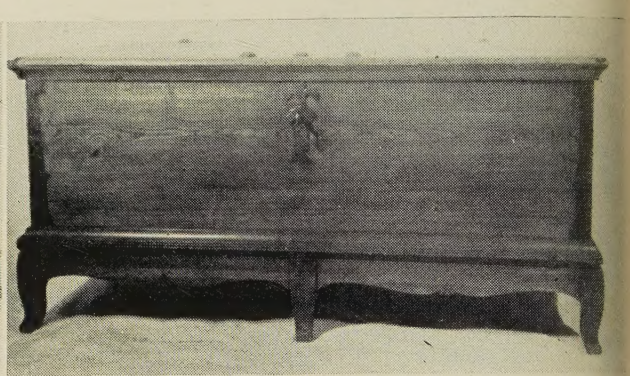
Old china from the P. U. Schmidt collection exhibited in the Kauffman Museum.





Implements shown on top are first, fanning-mill for cleaning grain, second, horse-drawn weeder, third, yoke to carry

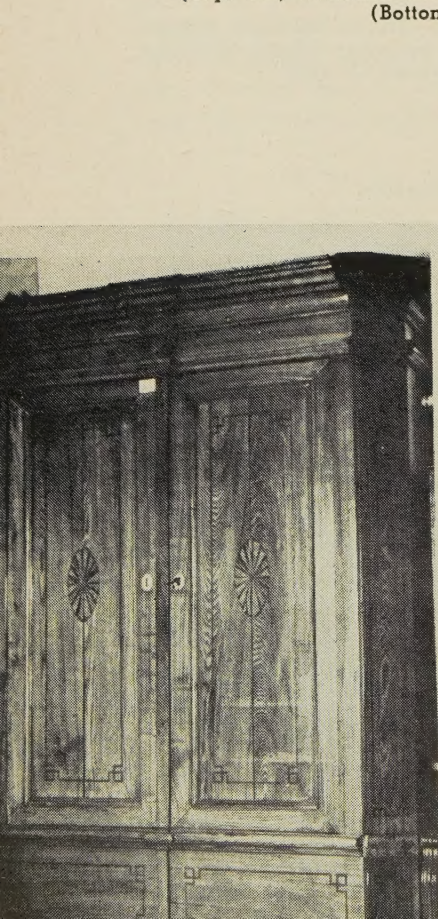


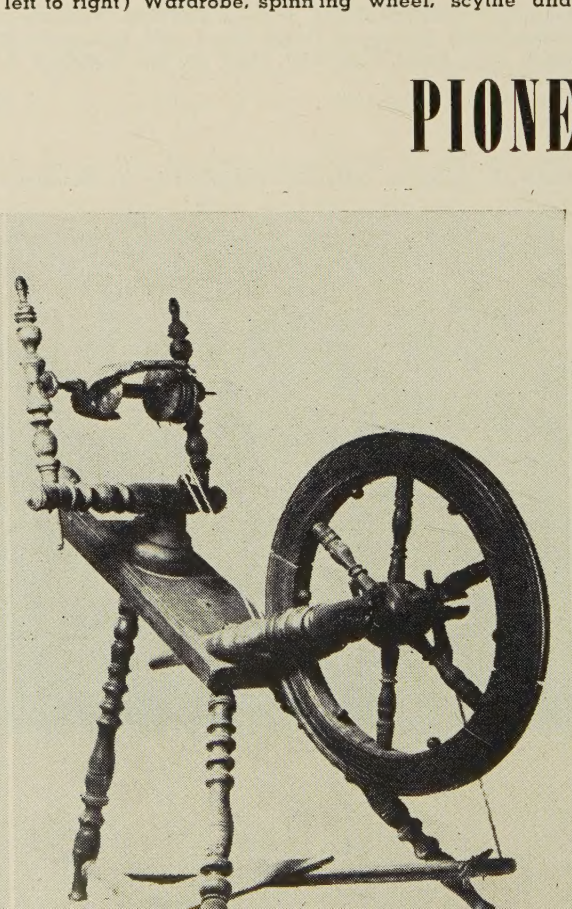


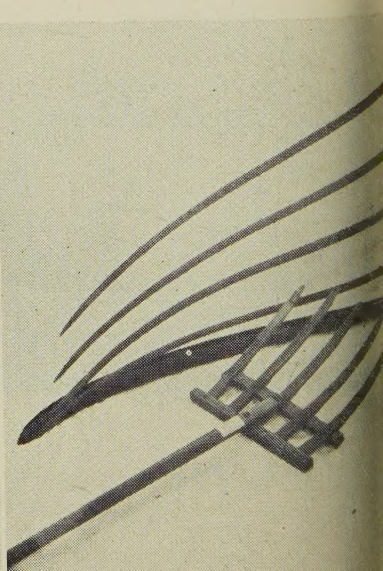
(Top, left) *Ruhbank* used for sitting and reclining. (Right) Chest formerly found in every Mennonite home. (Bottom, left to right) Wardrobe, spinning wheel, scythe and wooden fork.

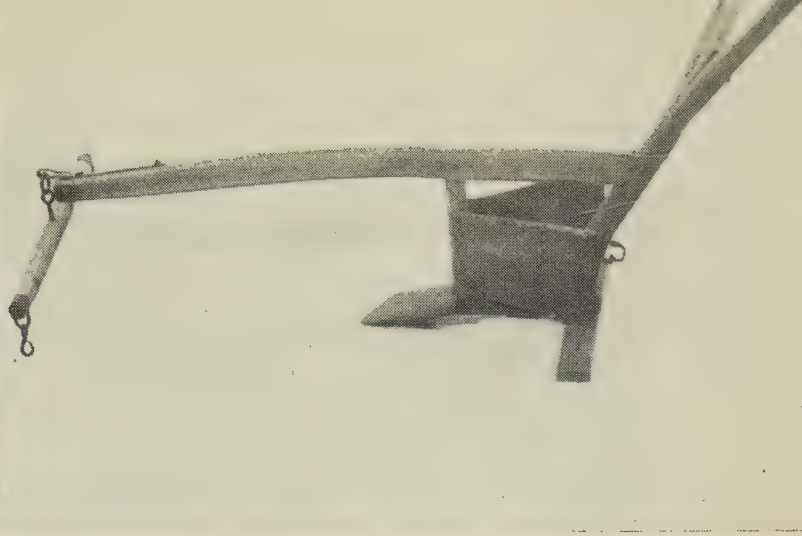
PIONEER IMPLEME

From

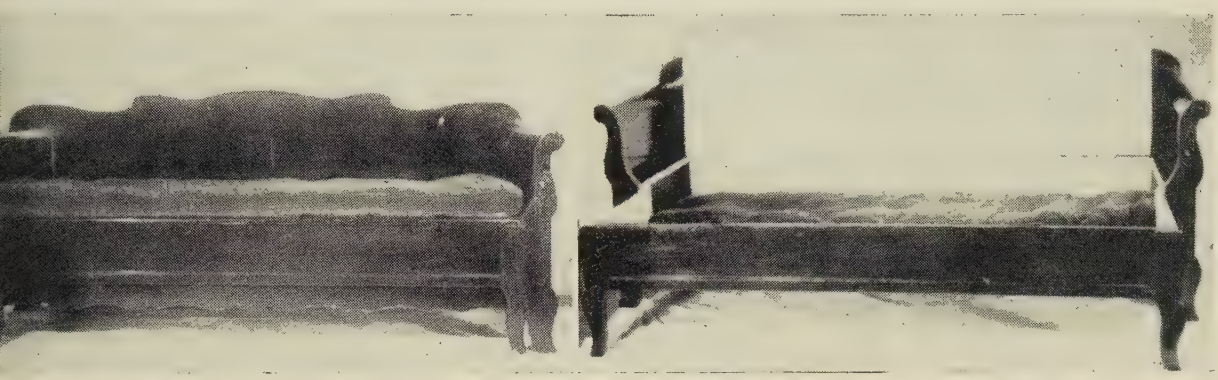








ter, fourth, fifth, and seventh, gardening tools, sixth, hand corn planter and at extreme right, wooden plow.



Mennonite day-bed, called *Schlafbank*, used for sitting during the day (left) and for sleeping at night (right).
ttom, left to right) Fork, shovel, broom, rake, straw hook, two harness-maker's clamps, and fruit or wine press.

FURNITURE

IIII

Every pioneer home was a workshop. Necessity and skill combined to produce these useful pioneer farm implements. Now in Kauffman Museum, North Newton, Kansas.

Mennonitisches Brauchtum

Von Walter Quiring

er sich in unseren mennonitischen Gruppen dar- umsieht, was in ihnen an überliefertem Brauch- an alter Sitte und Form noch lebendig ist, der mit Verwunderung fest, daß uns fast das gesamte ergut dieser Art auf unseren langen Wanderung- handen gekommen ist.

inige Reste alten Brauchtums, die etwas reicheren chen ausgenommen, aufzuzeichnen, stellt sich die- ufsatz zur Aufgabe. Ihm liegen in der Hauptsache chtungen zugrunde, die der Verfasser auf den nitischen Ansiedlungen in Rußland, Paraguay Brasilien zu machen Gelegenheit hatte.

Geselligkeit. Allgemein erhalten ist bei den Men- en das überlieferte und als gestaltende Sitte einzuschätzende sonntägliche sog. Spazierengehen, as gegenseitige Besuchemachen. Dieser Brauch hat in Brasilien noch vertieft, und zwar weil der Werk- ier, auch in dem warmen Winter, wenig Zeit läßt eier und Geselligkeit. Hier wird das Spazieren- übrigens stark beeinträchtigt durch das landwirt- lich bedingte weite Auseinanderwohnen. (Die noniten wohnen hier auf weitläufig angelegten sog. ien; dadurch zieht sich z. B. die Ansiedlung Wit- um etwa 20 km. lang hin). Dadurch werden die che ausgedehnter, und die Einladungen erfolgen oft en Mahlzeiten: dem Mittagessen, am häufigsten Kaffee, und seltener zum Abendessen. Oft wird zu Besuch auch anschließend an den Gottesdienst fordert, wobei man sich von Freunden im Wagen ehmen läßt, oder auch selber eine Familie mit- t.

Das „Spazierengehen" am Sonntagvormittag, auch sofort nach dem Mittagessen, gilt als un- lich. Der geruhsame, stille Sonntag, an dem jede it ruht, bildet ein Stück allerwertvollster Ueber- rung, und es ist zu wünschen, daß er unbedingt ge- in dieser Form beibehalten wird. Schon der Sonn- d mit dem früher beginnenden Feierabend, dem all- inen Putzen und Reinemachen, dem frischen Ge- und dem obligaten „Hauls on Oren wauschen" tet die Feiertagsstimmung langsam vor.

Gesellschaftsspiele. Gelegentlich finden auf den nitischen Ansiedlungen in Südamerika Auf- ungen von Schwänken, Schauspielen und Gesell- sspielen der Jugend statt, allerdings unter Pro- ines Teiles der Siedler. Weltliche Aufführungen ne und Vorhang), Volks- und Reigentänze sind der mennonitischen Jugend fast völlig unbekannt. Diese Ablehnung ist übrigens die überlieferte Ein- ng wohl aller deutschen Mennonitengemeinden im Ausland auch zu Theater und Kino. „Kino und Theater verderben den Charakter" eine Behauptung, die im allgemeinen wohl schwer zu widerlegen wäre.

Von den Spielen der erwachsenen Jugend sind am bekanntesten: Hasch, hasch; Schlüsselbund; Dritter Anschlag; Ich sitz' im Grün; Fuchs, Du hast die Gans gestohlen; Katze und Maus; Wer fürchtet sich vor dem schwarzen Mann; Grünes Gras; Pfänderspiele u.a.

Und bei den Kleineren, besonders bei den Mädchen, sind am meisten beliebt Ringelreihen; Wir ziehen durch (vor einigen Jahrzehnten hieß dieses Spiel plattdeutsch doetje, doetje, laot mi derch); Jripa, Pipa, etj sett oppe huck; Versteckspiel (plattdeutsch Plintkuck); Espenlaub und Lindenlaub; Fahnenkrieg; Häschen in der Grube; Es geht eine Zipfelmütze . . . ; Schmetterling, Du kleines Ding; Es sitzt ein Kuckuck auf dem Dach . . .

Märchen und Romane. Die unvergleichlichen Märchen und Sagen sind unter den konservativen Mennoniten deutscher Zunge so gut wie unbekannt, und kaum eine Mutter ist hier imstande, ihren Kindern diesen Herzensschatz in stillen Abendstunden zu vermitteln. Ja, das Märchenerzählen gilt vielfach als Sünde, da nach einer überlieferten Redensart das Kind durch die Märchen, die ausgedachten Geschichten, zur Unwahrheit erzogen werde.

Auch gegen Romane besteht unter diesen Kolonisten eine überlieferte Abneigung, wobei man unter „Roman" im allgemeinen Kriminal- und Schundromane, bezw. „ausgedachte schlüpfrige Geschichten" versteht. Darum ist das Lesen eines Romanes, ganz gleich, welcher Art, als sündhaft verpönt. In Rußland galt unter den Mennoniten oft sogar der Vertrieb von Romanen als unstatthaft. So führte z. B. die mennonitische Buchhandlung „Raduga" in Halbstadt, Taurien, grundsätzlich keine Romane.

Trachten. Die verheirateten Frauen dieser mennonitischen Gruppen tragen einer alten Ueberlieferung gemäß sonntags im Haar eine größere Schleife (plattd. Es-Oese). Die Forderung, das „Haupt", wenn auch nur symbolisch „zu bedecken" wurde früher von den Gemeinden erhoben, und zwar auf Grund von 1. Kor. 11,5 u. 6: „Ein Weib aber, das da betet oder weissagt mit unbedecktem Haupt, die schändet ihr Haupt, denn es ist ebensoviel, als wäre sie beschoren. . ."

Dabei ist die Schleife der jungen Frauen im allgemeinen weiß und die der älteren schwarz oder dunkelfarbig. In Rußland trugen die jungverheirateten mennonitischen Frauen noch bis zum ersten Weltkriege eine kleine Schleife im Haar, die Frauen mittleren Alters dagegen eine kleine dunkle oder auch eine weiße Haube

Grosse Stube mit Wanduhr, Doppelbett, Kiste. Altmodisch gekleidete Grossmutter mit Enkelin.

(platt. scherzweise Huppupsnast — Nest des Wiedehopfes — genannt). Die altmodischen großen schwarzen Bänderhauben der alten Mütterchen dagegen sind bei den Rußlandmennoniten bereits eine Seltenheit, wogegen sie bei den Canadamennoniten im Chaco noch häufig im Gebrauch sind.

Die alten Frauen tragen sonntags gern dunkle Schürzen, oft auch ein kleines, meist dunkles Tuch, das vorne unterm Hals zugebunden wird. Auch ein Schal wird von ihnen nicht selten getragen (plattd. Scharf). Bei alten Mütterchen sind gelegentlich auch noch die großen wollenen „Kopftücher" zu sehen, in die sie sich unter Umständen ganz einhüllen können.

Die in Rußland lange üblich gewesenen blau-weiß-rot geringelten Strümpfe sind in Südamerika nicht mehr in Mode.

Vielfach gehen die mennonitischen Siedler in Brasilien barfuß oder in Holzpantoffeln (plattd. Schlorren). Lederpantoffel sind teurer und gelten auch als vornehmer.

Die friesischen schwarzen oder dunkelblauen Schiffermützen mit dem Stoffschild, bezw. auch die russischen Schild — und Tellermützen sind auf den Ansiedlungen nur noch selten zu sehen. Dagegen sind gelegentlich noch die langen russischen Blusen, an den Aermeln und am unteren Rand ausgenäht, anzutreffen. Sie werden über der Hose getragen und mit einer Troddelschnur zusammengehalten.

Sowohl die Männer als auch die nicht mehr jungen Frauen kleideten sich in Rußland vorwiegend dunkel oder gar schwarz, in Südamerika dagegen beginnt sich unter dem Einfluß des Klimas und der bunten brasilianischen Kleiderstoffe eine größere Farbenfreudigkeit durchzusetzen. Statt Kragen und Kravatte sind an den Sonntagen aus Bequemlichkeits- und auch Sparsamkeitsgründen Schillerkragen üblich.

Auch die Prediger kleiden sich hier sonntags keineswegs nur noch dunkel. Vielfach erscheinen sie in hellen oder sogar ganz weißen Anzügen auf der Kanzel. Der alte schwarze Predigerrock (Gehrock, plattd. Satüarock) ist nur noch bei den Canadamennoniten im Chaco zu beobachten.

Auch die Schaftstiefel der Prediger (vgl. Eph. 6,15: „. . . und an den Beinen gestiefelt, als fertig zu treiben das Evangelium des Friedens . . ."), die früher in Rußland allgemein getragen wurden, machen bequemern Straßenschuhen Platz. In Brasilien passen sich schon manche Kolonisten, wie angeführt, der landesüblichen Sitte des Barfußgehens an. In Rußland galt das Barfußgehen bei den Mennoniten als nicht standesgemäß und darum anstößig.

Die hohen ausziehbaren Doppelbetten, die in Rußland meistens an der inneren Wand der „großen Stube" aufgebaut waren, mit den zwei bis vier bauchigen „Auflegekissen", sind in Südamerika nur noch selten anzutreffen, ebenso wie die gleichfalls ausziehbaren sog. Schlafbänke für zwei Personen, da hier das Schlafen zu zweit in einem Bett wegen der Wärme nicht angängig ist.

Aeußerst selten trägt man die unter den Mennoniten früher sehr häufigen Vollbärte. Die meisten Männer bevorzugen eine glatte Rasur. Viele tragen auch einen beschnittenen Schnurrbart.

"Schildmuetze" und "Tuch".

JOHN H. HARMS
Pioneer Mennonite Doctor

BY E. M. HARMS

John H. Harms in 1892 as a student of medicine.

A FEW years after the great Oklahoma "land runs," in 1889 and 1892, a homesteader, having just arrived from Kansas, was busy digging a on his claim a few miles northeast of Cordell. A ger whose wife was very ill came upon the scene asked for the doctor who had come from Kansas. doctor, who had come to Oklahoma to improve his h for an investment rather than practice medicine, his well-digging and emerged from his well, the char- istic red clay sticking to his clothes. Could this be doctor from Kansas? The stranger was shocked. ely such a man cannot cure my wife!" he thought. patient, however, soon recovered.

ohn Henry Harms immediately found himself so helping sick people that he had to hire others to h his well. Oklahoma Territory in 1894 was still an spitable pioneer land, many people living in "claim ties" and sod houses. Often the young doctor hardly which his patients needed more, medicine or food. t medicine he had was soon exhausted, and drug- s were at least sixty miles away. For all his activity, ever, the doctor remained as poor as his fellow pio- s.

ohn H. Harms later established himself in Oklahoma he practice of ear-eye-nose- and throat disorders and loped a reputation not only as a skilled and sym- etic doctor but also as a promoter of church and munity affairs, as a youth adviser, consultant, and d of all in need.

ohn Henry Harms was born September 2, 1859, in halin, Russia. All he remembered of his family was he had an older brother, named Henry. Both his nts died when he was very young. His father died he spring of 1862, his mother in the fall. He was n into the home of an uncle, Heinrich Schmidt.

Because of a change in policy from the original pro- by Queen Catharine, which had given the Men- es almost one hundred years of religious freedom, uncle and others decided to leave Russia and sail for the United States. They arrived at Peabody, Kansas, on a fine Sunday morning in 1874. Here they lived through the winter in a one-room building (16' x 20') with several other families. In the spring the Schmidt family moved to a farm near Halstead. Here John assisted in the construction of the Goering Mill.

One summer he worked for a farmer herding cattle, plowing with a walking plow, and helping around the place for which he was paid $7 a month plus room and board—the room was a grain bin in a granary and he slept on the grain.

When extra help was needed by the railroad, he came to Newton and worked for the Santa Fe for three months at $1.25 per day. Later he assisted an uncle who was in charge of yard-work at the John Spivey home, on Fifth and Pine Streets in Newton.

(In the fall of 1873 a group of Mennonites led by Christian Krehbiel stopped in Newton on a land-inspection tour. John Spivey, known as Captain Spivey, acted as one of the guides to this group on its tour of the Newton, Moundridge, and Halstead vicinities. Ed.)

He often said the Spivey home was the turning point in his life. A woman school teacher who was boarding in this home aroused his interest in education. Consequently he entered school in spite of the fact that he was almost twenty-five years of age. He was permitted to

start in the fourth grade, and by Christmas time he was promoted to the sixth. The following year he attended the *Fortbildungschule* at Halstead which later came to be Bethel College. He often spoke of the time when plans were made to establish a new school at Newton. He was asked by H. H. Ewert, his former teacher, to attend the first formal meeting at which plans were discussed for the purchase of the land on which Bethel College is now located. Among those who were present were J. J. Krehbiel, David Goerz, and H. H. Ewert. John shared his conviction that the school would fill a need and be an asset to the city of Newton.

John Spivey was an employee of the Santa Fe Railroad system. When he moved to Topeka to assume greater responsibilities, the Spivey family asked Harms to go with them. There he attended Ponds Business College from which he graduated. Later he also attended Washburn College.

At Topeka the Spiveys had a Presbyterian minister's family as neighbors. The minister had an ailment in the care of which he needed help. John offered his help and thus became interested in medicine. Other experiences which influenced him a great deal were some of the surgical operations which, through Spivey's influence, he was permitted to witness in the Santa Fe hospital. Anesthetics were not generally used at that time and once when John watched a patient who was suffering greatly he felt the doctor was very cruel, but Spivey nudged him and said. "Can't you see the doctor is helping that man?"

When the Spiveys moved to Kansas City, John again moved with them; and in the fall of 1889 he entered the Kansas City Medical College. After three years of study he received his M. D. degree in March of 1892. He earned his education by working during the summers as a conductor on a street car line in Ogden, Utah. Again the Spiveys were instrumental in procuring this job for him.

After graduation he opened an office in Topeka and began medical practice. When the girl (Miss Bertha Vass, from Morengo, Iowa) whom he intended to marry wrote him her doctor said she had tuberculosis, he went to see her. He realized the severity of her condition and thought that a change of climate might benefit her. They were married and immediately went to Ogden, Utah, where he worked at his former job. She lived for only three months. He returned to Kansas and started his medical practice east of Newton in the Elbing community, living with the G. N. Harms family. Kansas had a great deal of snow in the winter of 1892-93, and sometimes he had to walk for several miles through snow-drifted roads and fields to visit his patients. He made several visits to a patient living six miles away.

In the fall of 1894 he and three friends went to Oklahoma Territory to look for land. All of them established claims near Cordell. In 1895 his three friends and their families moved to Oklahoma and he went with them. As we have seen, his services as a doctor were at once in demand.

In September, 1895, he returned to Kansas to the G. N. Harms home. After several years in the Elbing community, during which time he was married to Margaret Kliewer, he moved to Shelly, Oklahoma, in the fall of 1899. He had equipped himself with another course in medical school and was prepared to serve the Mennonite community northeast of Cordell as its doctor. People had plenty of food by that time but not much money.

Since there were no hospitals or nurses, he often had to perform the duties of both doctor and nurse. Operations were often performed in farm homes on kitchen tables. Instruments were sterilized in water boiled in wash boilers. In one community the people put axle grease on open wounds before the doctor arrived. Yet recovery was usually quite successful. There were very few doctors in this part of the country; patients came from a great distance, even as far as Newton. Dr. J. T. Axtell, from Newton, came out to assist him at times. He planned to buy a two-story building that had been used as a school and church to remodel it for a small hospital. When the family was ill with malaria the next spring, flood waters ruined the only bridge for miles that crossed the Washita River and John was glad he had not made the transaction. The Corn and Bergthal communities were both cut off from Shelly, and the bridge was not rebuilt for many years. Roads were very poor. Several times he would have lost his life if his faithful ponies had not swum through the deep canyons which ordinarily were dry but after heavy rains were raging torrents.

In 1903 the family moved to Cordell. Dr. A. H. Bungardt, a young graduate from Kansas City Medical College came about that time and built a hospital. That was a great help for the doctor and the community but the people had to be trained to go to a hospital.

Several years after moving to Cordell, Harms contracted a severe case of typhoid fever which was prevalent in that community. After convalescing he was in such poor health that the family decided a change of climate might benefit him. They moved to Pratum, Oregon, where his condition improved; but the altitude did not agree with the rest of the family and they returned to Cordell.

He felt that general practice was too hard on him and decided to limit his practice to the eye, ear, nose, and throat. Even before going to Oregon he took a six-months course at Chicago, and after an intensive course in 1914 he quit general practice as quickly as he could and confined his work to his office. Almost every day he walked the mile from his home to his office. He was very happy in this work for twenty-seven years. The painstaking care with which he filled prescriptions and explained the need for glasses, for example, illustrated his desire to secure understanding and cooperation from his patients. He was past 82 years of age when he closed his office,

ohn H. Harms family in 1930. Three sons are medical doctors and the rest of the children with one exception hold master's degrees in their respective fields.

people still came to his home. He then decided to to Newton where he had previously purchased a .

e was the father of eight children. He was always ested in Christian schools and aspired to see all his ren have a good education. They all attended Bethel ge, six receiving degrees there. Three of his sons nedical doctors, and the rest except one hold mas- degrees in their respective fields.

Doctor John," as he was familiarly called by all who him, never shirked his responsibility in the church the community. At various times he served on the ol board, as city health officer, and as county health er. In 1921 he was elected minister or "evangelist" e Sichar Mennonite Church at Cordell, Oklahoma, ining active in this capacity until his complete re- ent twenty years later. High school youth frequently to his office to consult with him and be refreshed s kindly and sympathetic words of advice.

wo years before his death he had the misfortune to his hip which kept him in the hospital for four hs, but because of his courage and will power he was able to walk again. However, after an acute illness of five days he passed away on November 24, 1943, at the age of 84, having lived a long life of service. His final words were, "What is man that Thou art mindful of him," showing his dependence on his Creator—a characteristic which he displayed throughout his life.

Courtesy in the horse-and-buggy days?

The Mennonite Stove

BY J. D. BUTLER

(A Reprint)

Russian Reports

Though I was long ago a traveler in Russia, my attention was never called to the Russian style of heating until 1873. In that year, being on a western tour, I fell in with seven Mennonite deputies in quest of a new home for their people, who for conscience' sake were forced to leave their old one on the Black Sea. We were together in various parts of Nebraska. Along the Republican and smaller streams we found a good growth of timber—but every acre it stood on had been snapped up either by settlers or speculators.

Much to my astonishment I discovered that my companions liked the country. In talking with German squatters whom we had called upon, they had ascertained that the crop was twice as large as that where they came from. When I asked "what will you do for fuel?" their answer was: "Look around. We see it ready to our hands in every straw stack and on every prairie. Grass and straw are what we, and our fathers before us, have always used." We passed one evening by a brick kiln in Crete, which was fired up with coal. They remarked to me that they could burn brick without either coal or wood.

Personal Observations

Their report on their return to Europe was such as to bring a thousand of their co-religionists into Nebraska. And while a large number of these people have gone into Manitoba, Minnesota, Kansas and Dakota, it is true, I think, that the best class have made their homes in Nebraska, and in that State are to be found the most prosperous colonies. Two of their settlements there I chanced to visit last autumn—one near Beatrice, on the Big Blue, and the other farther west in York county. Mindful of my conversations four years before my first inquiry was regarding fuel, and the mode of using it. In every house I entered, my curiosity was gratified. The first dinner I ate cooked with grass, I set down as a novelty in my experience. A few words of mine concerning the Mennonite device for cooking and heating were inserted in a letter which appeared in the Chicago *Times* last October, and in a pamphlet entitled a "September Scamper." This notice has overwhelmed me with letters begging for further particulars, not only from various States but from abroad, and even from New Zealand. These letters I could not answer, even with a manifold letter-writer, and I have, therefore, prepared the present circular, which the post office can scatter like snow flakes.

The Mennonite Heater

The grass furnace or stove is nothing costly, or complicated, or likely to get out of order. On the other hand it is a contrivance so simple that many will say of it as one man did when he first saw a railroad track: "Nobody but a fool could have thought of so simple a thing!" In a word, as the Irishman made a cannon by taking a large hole and pouring iron around it, so the Mennonite mother of food and warmth is developed by piling brick or stones round a hollow.

Aware that such generalities are too vague, I will make my description more specific, and since the eye catches in an instant what the ear cannot learn in an hour, I have also had a diagram prepared which will render the whole mystery plain and level to the lowest capacity.

Construction

The material used for the Russian furnace seems unimportant. Some employ common brick, others stone; one builder told me he preferred to mix one part of sand with two of clay. In his judgment this mixture retained heat longest for radiation through a house. The position of the furnace is naturally as central as possible, because heat tends to diffuse itself on all sides alike.

Furnaces will, of course, vary in size with the size of houses. A good model is that shown in the diagram. Its length is five feet, its height six, and its width two and a half. The bricks employed are about six hundred, unless the walls be of extraordinary thickness. The structure may be said to have six stories. 1, the ash-box, which, however, is introduced only in those exceptional cases where iron rods are laid across the bottom of the fire-box, in order to burn wood or coal; 2, the fire-box, which is also used for baking, in same way as an American brick oven; 3, the oven—in addition to baking, water is heated here, the steam being carried off by an inch pipe, like the nozzle of a tea-kettle; 4, smoke-passage, 5, hot-air chamber; 6, smoke-passage either to a chimney or to a drum in an upper room.

Many questions have been asked me as to the size of the fire or fuel-box. Its length is about four feet, its width and height, each about a foot and a half. It is asked, "How is the grass pressed or prepared for the fire-box?" It is not prepared at all, but is thrust in with a fork as one would throw fodder into a rack. People suppose they must be putting in this fuel all the time. This is not the fact. At the house of Bishop Peters, (48x27 feet,) which is a large one for a new country, the grass or straw is pitched in for about twenty minutes twice, or at most three times, in twenty-four hours. That amount of firing up suffices both for cooking and comfort.

It will be observed that the heated air strikes the oven, and also the reservoir of hot air both above and

and that no particle of hot air reaches the chim-
ll after turning four corners. It works its passage.
ron plates, doors and shutters are such as any
ry can furnish. They are inexpensive. In a case
I inquired the cost, it was five dollars.

Present Use—Prospective Utility

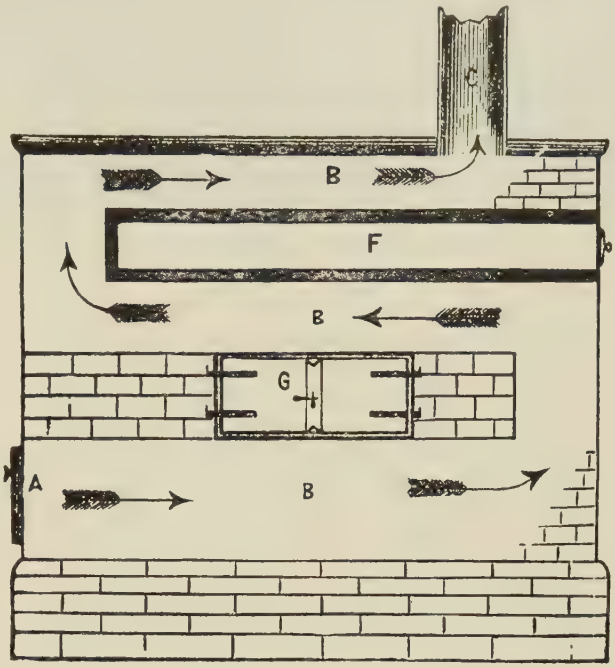
ar a score of years ago, when I first pushed west
e Missouri, my feeling was, "What a corn-and-
-growing capability here runs to waste! What
ds of buffaloes too have been shot merely for the
dainty of their tongues!" So now in the light of
onite experience, many a Yankee in Nebraska sees
ie has thrown away a cooking and warming power
iad millions in it. He long ago laughed at his father
iering bees in order to secure their honey,—and at
eighbor who put into his stove the corn which he
have sold, the same year, for fifty cents a bushel.
ow laughs with the other side of his mouth at him-
or burning out doors that prairie produce which,
rned indoors, would have saved him, too, many
lar. He who thus laughs will need no preaching to
him square his practice in the matter of cookery
iouse-warming according to the Mennonite plan.
aith will be stronger than ever, that the Providence
created quinine where chills prevail, as well as
mes where negroes are most numerous, and pro-
buffalo-chips for the Indian in the far west, has
also furnished fuel for the civilized settler—"grass
e field, which to-day is, and to-morrow is cast into
ven,"—a gift which, if he makes full proof of it,
be sufficient for all his needs.

raw and old prairie grass have been thought as
ss as grave stones after the resurrection. But the
t utilizing of them is in keeping with the spirit of
age,—with developing patent flour best suited to
an uses from that part of wheat which had been
ood of hogs, and with planing mills so contrived
they feed their boilers with their own shavings. In-
it surpasses all witty inventions in its line, unless
the proposal, just now started, for turning even
ps to account, by clapping them into the regular
, and sending them among Indians to scalp, or to
calped, no matter which.

Many Nebraska Yankees were made happy last win-
thanks to the Mennonite stove. More will be next
er. That household blessing to an outsider seems
ble of little improvement. But the Yankee will im-
e it, for he has improved everything else he has
owed—everything from watches to steam engines,
, and even religion. In fact his betterments in the
article are said to be as manifold

'As if religion were intended
For nothing else but to be mended."

Yankee cuteness may render the Russian stove
ler, smaller, cheaper,—of better material,—of more
nt design,—of more economical combustion. But
ow used by Nebraskan Mennonites, it is worthy of
all acceptation by every prairie pioneer. A Hibernian hearing of a stove that would save half his wood, said he would buy two and save the whole. The save-all that he was after, he would have found in a Mennonite grass-burner.

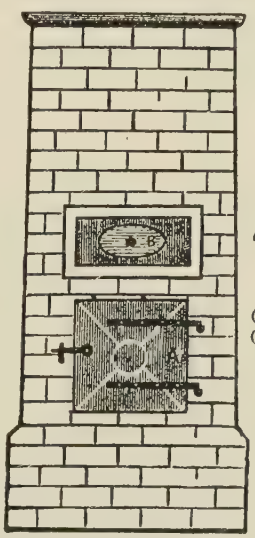


SIDE VIEW OF THE

"MENNONITE GRASS-BURNER."

EXPLANATIONS:

(*A*) Furnace Door to Fire-Box.
(*B*) Draft.
(*C*) Pipe.
(*F*) Chamber with Iron Shutter (hinged) to let out heat. This Chamber has doors on both sides of Furnace.
(*G*) Oven or cooking place on Kitchen side of Furnace.



END VIEW OF THE

"MENNONITE GRASS BURNER."

EXPLANATIONS:

(*A*) Furnace Door to Fire-Box.
(*B*) Cooking place or Oven. This opening sometimes omitted.

Hoffnungsau Mennonite Church from 1880 to 1898. (Right) Meetinghouse which served for fifty years, destroyed in 1948.

HOFFNUNGS

B

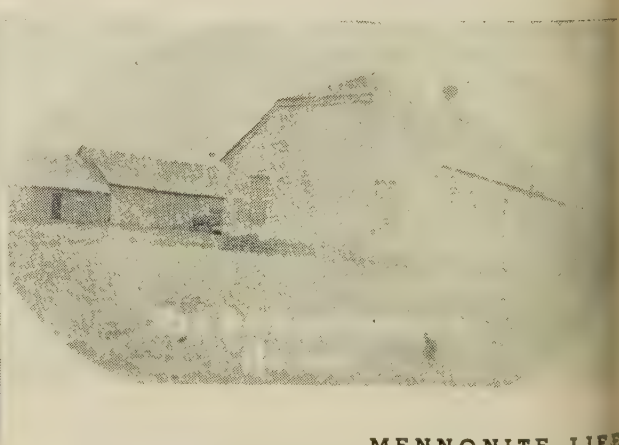
A GREAT unrest had come into a large number of the Russian Mennonite churches in the early years of the 1870's caused by the new law of the Russian Government demanding military service of all young men throughout the nation. Appeals were repeatedly made to the highest authorities to exempt the Mennonites from such service, but all seemed in vain. Therefore, on June 19, 1872, a meeting was called in the Alexanderwohl Church of Russia concerning an emigration to America. The first meeting was followed by a number of others in which other churches took part. The opinion at these meetings differed; some wished to continue to petition the Russian Government for military exemption, others felt that there was no longer hope for this, and therefore proposed and planned emigration to North America.

On January 10, 1873, a meeting was held in the above-named church to which only those were invited who planned to leave Russia. Plans were made at this meeting to send delegates to America to find a place or places available for mass settlements. Steps were also immediately taken to get permission from the Russian Government to leave that country and to secure the needed passports. These were finally secured on July 15, 1874, and on July 18 they were handed out to the individuals who had again gathered at the Alexanderwohl Church. In two days all was ready and on July 20, 1874, the Alexanderwohl people left their peaceful homes in Russia. Families accustomed to quiet home life were soon to part, likely never to see each other again. Dietrich Gaeddert wrote in the Hoffnungsau Church Chronicles:

> *"Traurige sieben Tage hat es in Russland unter unserem Volk gegeben während des Abzuges der Auswanderer, die gruppenweise je einen Tag um den anderen zur Eisenbahn der Michailowka Station von den lieben Freunden aus der Kolonie befördert wurden."*

Four groups of about 215 families left Russia, going first to Hamburg, Germany, and from there on two ships, the *Cimbria* and the *Teutonia,* to America. The group settling in the present Goessel community, Marion County, Kansas, sailed on the *Cimbria,* while the group which later settled in Harvey, McPherson, and Reno counties in Kansas, sailed on the *Teutonia.* They landed in New York on September 2, 1874, and came to Kansas in October of the same year, settling north of the Little Arkansas River and west of Turkey Creek on a stretch of about 35 sections of land. On the trip across the Atlantic the *Teutonia* caught fire and for a time it seemed as though all would be lost at sea. Finally, however,

Pioneer homestead and family in Hoffnungsau. The Dietrich Gaeddert home in the early days.



(Left) Only the cornerstone and documents were saved. The new house of worship nearly completed (1949).

NSAS

ire was brought under control and with some delay assengers came across the Atlantic safely. On the trip across the Atlantic the ship sank and our group thus the last one to cross on it safely. Among this were several ministers; Dietrich Gaeddert, Peter r, and Peter Ratzlaff. Steps were immediately taken ve worship services and organize a church. At first ings were held in an immigrant building furnished he Atchison, Topeka and Santa Fe Railway Com-, which had also given two sections of land to the y of the group; one, a mile north of the section on h the Hoffnungsau church now stands and one ng the church grounds to the northwest. In this im-ant house the meetings were held from 1874 to when it was destroyed by a tornado.

he group began to organize into a church, a constitu- was drawn up, a leader elected, and the formal nization perfected on February 22, 1875. There was, ever, no elder in the group, so on April 19, 1876, an ion was held and Dietrich Gaeddert was elected the elder of the newly-organized church. He served till December 31, 1900, when he passed to his reward. Since then the following have served as elders: Abraham Ratzlaff (1901-1924), A. J. Dyck (1925-1946), and Albert Gaeddert (1946-).

The church was named "The Hoffnungsau Mennonite Church." It may be of interest how it received this name. On the day that a number of the group had gone from Hutchinson, Kansas, their final destination, to look for a suitable location for settlement, they came to a high ridge north of present-day Buhler, Kansas, and could overlook the wide open stretch of prairie to the east and north, and they seemed well pleased with the place. The writer's grandfather is then to have said in the German: "*Dies ist ja hier eine wahrhattige Hoffnungs-Aue.*" Dietrich Gaeddert had heard this statement and remarked that this should be the name of the church to be organized and thus it was so decided.

On this vast, open, treeless prairie the immigrants made their new homes under difficulties. At night the howling of the coyote, the hooting of the owl, and the barking of the prairie dogs could be heard. Drought, storm, and grasshoppers could not daunt the real pioneer spirit of the settlers. They had come here for religious freedom and for it they sacrificed and labored and endured.

With God's help they prospered. The ox team and the walking plow has made way for the speedy tractor and the modern machinery; the farm wagon used for

(Continued on page 46)

ich Gaeddert, first, and Albert Gaeddert, present elder. Modern farm home in the Hoffnungsau community.

Among the Mennonites of Kansas in 1878

BY C. L. BERNAYS IN *Zur Heimath*

YESTERDAY, June 10, 1878, around 7:00 a.m., we came from Wichita to Newton on the main line. Our train continued two stations further, while our group boarded six light carriages destined for the principal Mennonite settlements. In this manner we drove about forty-five miles in a semicircle, the base of which was the railroad line beginning at Newton, where we had left in the morning, and ending at Burrton, where we arrived last night. Today, in the early morning hours we rode by way of Hutchinson—a purely American or 'Yankee' town—to Ellinwood, and here I took advantage of a delay of nearly two hours to write up my recollections of the Mennonite settlements.

We visited the two Mennonite colonies, *Neu Alexanderwohl* and *Hoffnungsau*. The leader of the former is Elder Jakob Buller and of the latter, Elder Dietrich Gaeddert. In the course of the last two years, approximately ten thousand Mennonites, originally from West Prussia, who had lived along the Sea of Azov on the Russian steppes, have purchased homesteads in Kansas. . . . They have been so successful with their choice that the leaders of the Mennonite churches whom we visited yesterday, assured us that all the damage they had suffered through loss of time and money for the long journey, had already been compensated for after their third harvest in Kansas.

Next week another group of over a hundred families from South Russia is expected to arrive in New York; part of this group is coming to Kansas. They are welcome here; in fact, if Russia can spare another hundred thousand of such active, temperate, and thrifty inhabitants, Kansas will be very glad to accept them, too. At another time I shall write a complete historical background of these settlers. We found many of them to be blue-eyed, blond-haired Germans of healthy appearance, having families of six to eight children. The men are sincere, conservative farmers who seem much more open-minded for having had many more experiences with the outside world than those who stayed in their home country. They are people who answered our questions clearly and understandably; their manners are well-disciplined by their religion, and their pure North German language showed more culture than one finds among the average South or Middle German American farmer. They are not only free from any mania for fashions and progressiveness but are determined to remain aloof from these influences as far as is possible.

Ten thousand of these folks have settled here in southwest Kansas, where they have benefited from cheap land, rich soil, the help of a railroad company, and American farm implements. What we found here is the result of these favorable conditions and the fruit of the immigrants' characteristics.

Thus, we find these simple but well-disciplined German Russian Mennonites engaging in extensive farming. Forty-, eighty-, one hundred twenty-, and even thousand-acre fields are sowed to wheat. The Mennonites use American plows, drills, mowers, and threshing machines for their cultivation. Of all their implements they have kept only one—the really remarkable, wide, wooden pitchfork—and adopted all other American implements. Upon their arrival they had made clumsy threshing stones with deep notches which, seen from the top, had the shape of a star. They had used such threshing stones in Russia but realized very soon that the use of this crude threshing stone in the large wheat harvests would set them far behind their neighbors who were using American threshing machines. They bought new machinery; and these stones, which had to be dragged by horses over the scattered grain, are now lying in the farmyards as reminders of the first years.

Besides the raising of wheat, corn, rye, and barley the agricultural activities of the Mennonites are somewhat more manifold than those of the American farmers. They raise all the green forage crops such as millet as well as bulbous and tuberous plants. They immediately planted large gardens of vegetables, fruits, and flowers, using besides common varieties those which they had brought from Russia. On Elder Jakob Buller's farm I found forty apricot trees, the seeds for which he had brought from Russia. The orchard contains cherry, apple, and peach trees, as well as plums and a fine blackberry patch. From the earlier settlers they have learned to plant cottonwood trees. Even though the cottonwood produces poor lumber, except for firewood or the so-called clapboards, it is still a great blessing for the settlers in these treeless plains. It grows quickly and thus helps provide shade for the growth of better species of wood which will soon be introduced here.

To the cottonwood the Mennonites added the mulberry tree which they had grown under similar soil conditions in Russia. It does not grow much slower than the poplar and bears delicious fruit.

(Continued on page 39)

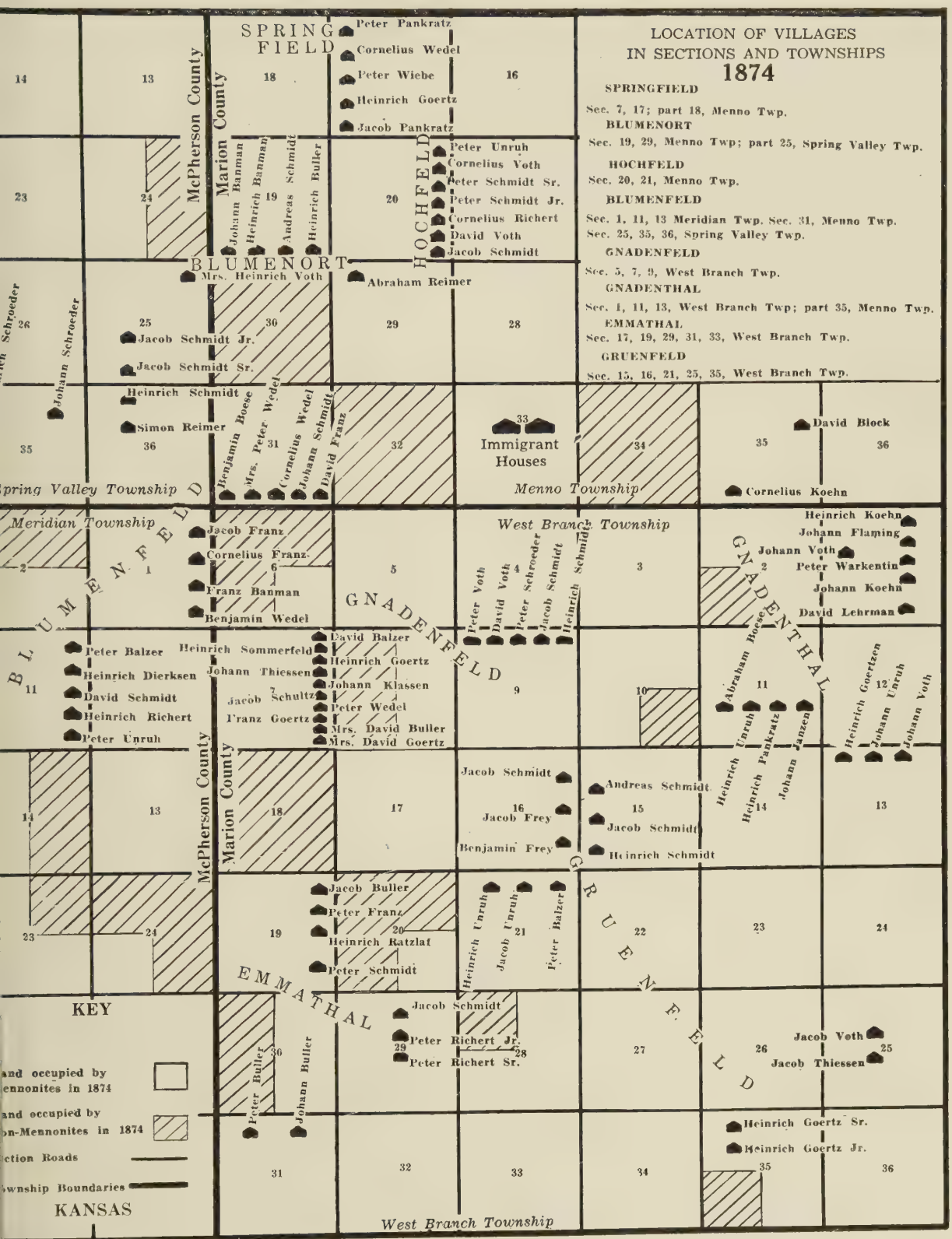
* * *

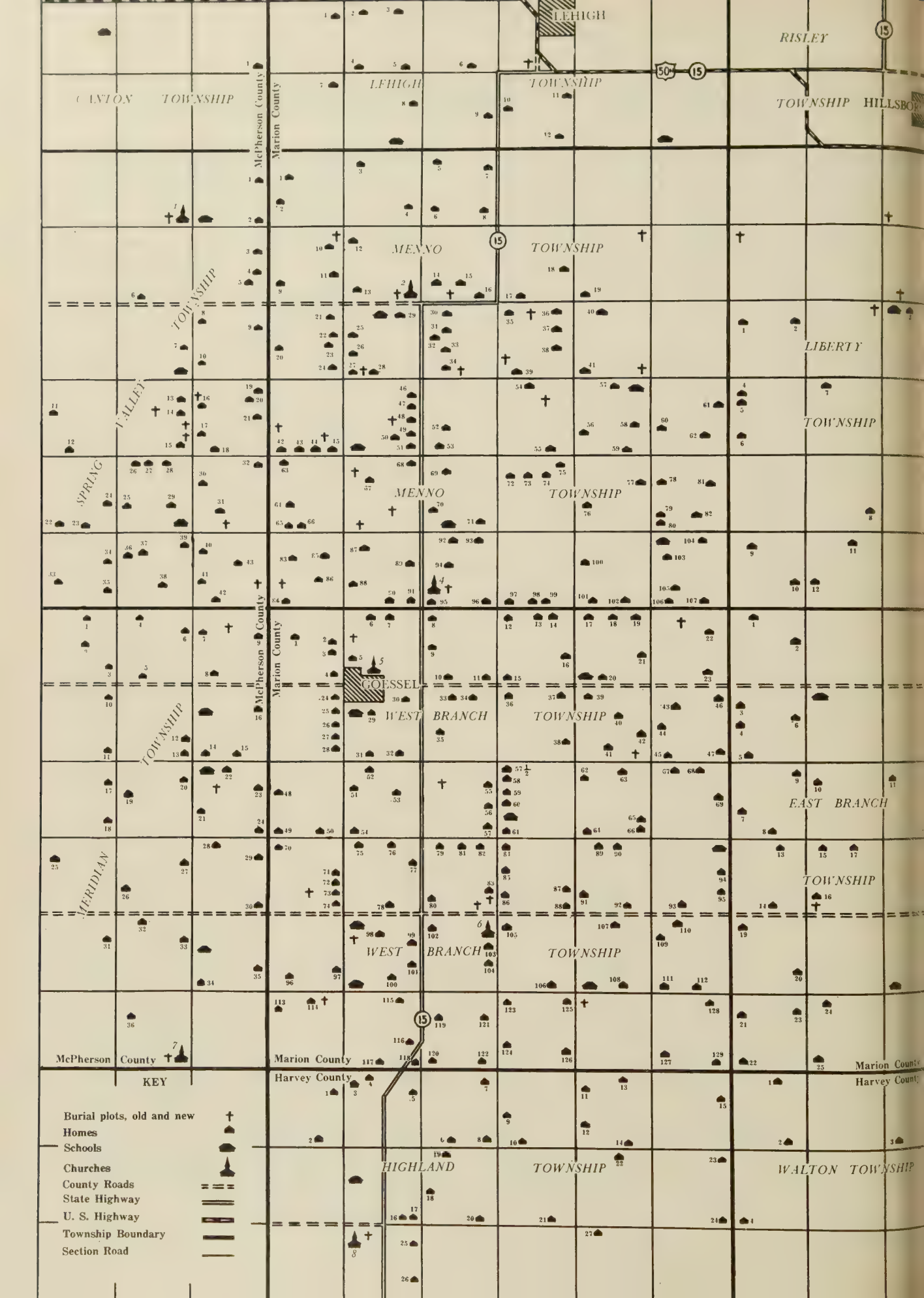
A Little Known Fact

is that the Mennonites in the Goessel, Kansas, community, settled in eight relatively compact and distinct villages, patterned after those in Russia. The buildings, the social life, and even the village names were similar to those known in the old country. Gradually the village pattern was abandoned, each settler moving on his own land.

Information contained in this map was supplied by P. U. Schmidt, Goessel, Kansas, one of the few surviving pioneers in the community.

ALEXANDERWOHL VILLAGES IN KANSAS, 1874




LEHIGH
RISLEY
CANTON TOWNSHIP
McPherson County
Marion County
LEHIGH TOWNSHIP
TOWNSHIP HILLSBORO
MENNO TOWNSHIP
LIBERTY TOWNSHIP
SPRING VALLEY TOWNSHIP
MENNO TOWNSHIP
GOESSEL WEST BRANCH TOWNSHIP
EAST BRANCH TOWNSHIP
MERIDIAN WEST BRANCH TOWNSHIP
McPherson County
Marion County
Harvey County
HIGHLAND TOWNSHIP
WALTON TOWNSHIP
KEY
Burial plots, old and new
Homes
Schools
Churches
County Roads
State Highway
U. S. Highway
Township Boundary
Section Road

PREAD OF ALEXANDERWOHL COMMUNITY, 1949

ring the map on page 22 with that on page 21 we notice that the village pattern has disintegrated, the non-Mennonite settlers have away, and the original settlement has expanded. All information on these pages was obtained from P. U. Schmidt, Goessel, Kansas.

MARION COUNTY

EHIGH TOWNSHIP
ornelius E. Plett
acob E. Plett
ornelius Duerksen
. S. Klassen farm,
. P. Klassen
ohn Wedel farm,
acob & Susie Wedel
avid Schmidt
arl Banman
acob P. Nikkel
ufus Unrau
eter C. Janzen
lbert Weinbrenner
lvin Boese

ENNO TOWNSHIP
ichard Schmidt
ed P. Nikkel
ohn Epp farm, vacant
ohn S. Reimer farm,
rthur Buller
br. S. Klassen farm,
avid Klassen
avid V. Wiebe farm,
ames Peters
rs. Gerhard Peters farm,
ames Peters
uldreich Nickel
bandoned
eter A. Wiebe farm
acant
einrich J. Goertz
eter I. Goertz
acob Friesen farm, vacant
avid Schulz
rnest Voth
. K. Loewen
ohn J. Flaming
enno Hiebert
avid S. Nickel
oe Goering farm,
arl C. Reimer
ohn P. Schroeder
ohn P. Pankratz
ohn Pankratz
ohn Klassen
ohn S. Reimer
rnest G. Unruh
erhard H. Franzen
einrich H. Franzen
acant
. C. Reimer
einrich G. Hiebert farm,
lvin Thiessen
erbert A. Regier
rs. H. U. Schmidt farm
acob B. Schmidt farm,
uben Hiebert
rs. Abr. S. Loewen
tto Klassen farm,
alter Schmidt
einrich G. Hiebert
einrich J. Richert
ennie Unruh
rlando E. Schmidt
erhard P. Nickel
obert Weinbrenner
br. S. Banman
. R. Voth
. C. Franz farm,
rthur Franz
ohn J. Franzen
aria U. Schmidt farm,
dolf L. Schmidt
ohn and Mary Schmidt
lvin J. Schroeder
eter C. Richert
dolf Duerksen
rie Richert
. W. Unruh
acob R. Voth
rs. Jacob U. Schmidt
saac Schmidt
. M. Schmidt
dmund Hiebert
larence Krause
acob Ratzlaff
rs. John S. Voth farm,
ohn Voth
rnest Duerksen

62. August Duerksen
63. Will J. Banman
64. Franz H. Banman
65. Peter P. Quiring
66. Otto Quiring
67. Heinrich B. Unrau
68. W. W. Harms
69. Emil Schroeder
70. Gustav Duerksen
71. George Janzen
72. Peter Loewen farm, vacant
73. H. D. G. Schmidt farm, Jacob P. Schmidt
74. Heinrich Loewen farm, Mrs. J. B. Schmidt
75. George J. Goossen
76. Ted Flaming
77. Ferdinand Goossen
78. Gilbert Rempel
79. Abr. J. Flaming
80. Mrs. J. A. Flaming
81. Albert Ratzlaff
82. Allen Janzen
83. Jacob Boese
84. D. H. Schmidt farm, Robert Schroeder
85. Willie S. Schmidt
86. Mrs. P. C. Wedel farm, Henry H. Wedel
87. Mrs. C. F. Unruh farm, Mildor Duerksen
88. Mrs. W. B. Unruh farm, Jacob Wedel
89. B. B. Wedel farm, J. E. Unruh
90. D. S. Voth farm, Orlando Voth
91. Orville Voth
92. David Ediger
93. John H. Reimer
94. Heinrich Berg farm, David J. Buller
95. Church Custodian house, Arthur Banman
96. Peter C. Voth
97. Cornelius F. Funk
98. Peter L. Schmidt
99. Eddie Schmidt
100. David L. Schmidt
101. David C. Koehn
103. Heinrich Pankratz
104. John D. Pankratz
105. Franz W. Banman farm, Marvin B. Banman
106. Jacob G. Flaming
107. Herbert Bartel

WEST BRANCH TOWNSHIP
1. Ben Schmidt
2. C. C. Wedel
3. George B. Unruh
4. Mrs. H. H. Schmidt farm, Cornelius Schmidt
5. Jocob K. Schmidt
6. Jacob P. Schmidt
7. Mrs. Tom Reimer
8. Will B. Nickel
9. Alfred F. Schmidt
10. Jacob J. Woelk
11. P. B. Nickel
12. D. H. Schmidt farm, vacant
13. Peter J. Schmidt
14. Harvey Schmidt
15. Isaac B. Fast
16. Jacob J. Flaming
17. Cornelius C. Koehn
18. Frank G. Koehn
19. Peter J. Flaming
20. Ben Hildebrand
21. H. F. Voth farm, Sam G. Flaming
22. Mrs. Jacob Buller farm, Arthur J. Woelk
23. John Lehrman
24. Martin P. Wedel
25. Sarah Duerksen
26. Peter B. Fast
27. Isaac Fast
28. Heinrich B. Nickel
29. Gerhard Schmidt
30. Jacob B. Schmidt
31. Gustav Klassen
32. John Schmidt farm, Henry S. Hiebert
33. Daniel B. Friesen
34. Peter V. Unrau
35. Cornelius Voth
36. Heinrich Voth
37. David H. Schmidt farm, Philip D. Schmidt
38. Schmidt Sisters
39. John F. Banman
40. Jacob J. Banman farm, Dick Wiebe
41. Mrs. John A. Unruh farm, Otto Unruh
42. Gerhard A. Duerksen
43. John J. Warkentin
44. August Schroeder
45. Daniel S. Goertzen
46. Richard Banman
47. Raymond Frey
48. John W. Unruh
49. Peter Klassen
50. Gerhard Klassen
51. Gerhard Abrahams
52. Daniel V. Schmidt
53. Herman Rogalski farm, Albert Voth
54. Peter S. Voth
55. Cornelius J. Schmidt
56. Curt W. Wiens
57. Alfador Frey
57½. Galen Riediger
58. Arnold F. Schmidt
59. David A. Schmidt estate, vacant
60. Mrs. Peter Frey farm, John W. Frey
61. Ben W. Schmidt
62. John W. Flaming
63. Theodore Schmidt
64. Heinrich L. Schmidt
66. Herman Martens
66. Herman Martens
67. Jacob S. Goertzen
68. John J. Schroeder
69. Jacob C. Reimer
70. Jacob H. Schroeder farm, vacant
71. Ferdinand Graevs
72. Mrs. Gerhard R. Funk
73. Rudolf H. Schmidt
74. Arnold D. Klassen
75. Rudolf W. Voth
76. Mrs. Ferdinand Funk farm, LeRoy Funk
77. Ade Unruh farm, Willard Schmidt
78. John P. Unruh
79. Albert Schmidt
80. Gerhard Schmidt farm, Christ Schmidt
81. William Unruh
82. Edward H. Frey
83. David Balzer
84. Ben J. Klassen farm, Anton Fast
85. Peter A. Unruh
86. P. H. Richert
87. Daniel S. Thiessen
88. Jacob S. Unruh
89. Jacob B. Thiessen
90. Heinrich J. Brandt
91. Miss Agnes Thiessen
92. Raymond Schmidt
93. Bernhard F. Voth
94. Jacob C. Koehn
95. Gerhard Schroeder
96. Otto Klassen
97. Christ Klassen
98. Simon W. Schmidt
99. Peter M. Schroeder
100. Mrs. John P. Janzen farm, Paul H. Richert
101. Ben Janzen
102. John Schmidt
103. H. B. Schmidt
104. Victor J. Funk
105. Peter J. Voth
106. Alvin Flaming
107. Henry Unruh
108. Daniel Guhr
109. John F. Voth farm, vacant
110. David F. Voth
111. David H. Thiessen
112. Ervin Dyck
113. Isaac Ratzlaff
114. Gustav Reimer
115. Abr. Schmidt farm
116. Marvin Voth
117. Jacob J. Goertzen
118. Milton Goertzen
119. Heinrich F. Voth
120. Isaac Schmidt
121. Willis Abrahams
122. Mrs. P. J. Unruh farm, Peter B. Unruh
123. Will I. Schroeder
124. Mrs. Jacob E. Schmidt
125. Alfred Voth
126. Cor. K. Janzen farm, Curt Janzen
127. Rudolf B. Schmidt
128. Voth Sisters
129. David U. Reimer

LIBERTY TOWNSHIP
1. David B. Duerksen
2. Adolf Bartel
3. Aldreas Buller
4. Albert Duerksen
5. Ferdinand Duerksen
6. A. R. Duerksen
7. Albert Schmidt
8. Paul Funk
9. Mr. H. H. Schmidt farm, Orlando Schmidt
10. Peter Bartel
11. Elmer Funk
12. Walter Dyck farm, Paul Bartel

EAST BRANCH TOWNSHIP
1. John J. Schmidt farm, vacant
2. Peter H. Hiebert
3. Hugo Buller
4. Otto R. Janzen
5. Nellie Loewen farm
6. Ferdinand Schmidt
7. Rudolf Unruh farm, Orville Unruh
8. Arnold S. Goertzen
9. Milferd Janzen
10. Jacob H. Schmidt
11. Sam Schmidt
12. Leonard D. Schmidt
13. Philip S. Goertzen
14. John Reimer
15. Irvin Voth
16. Dick Janzen
17. Sam J. Flaming
18. Irvin Voth
19. Jacob F. Voth
20. Peter B. Schmidt
21. Franz Goertz farm, Arthur Goertz
22. Herbert Schroeder
23. Daniel R. Janzen
24. Henry F. Goertzen
25. John Voth

McPHERSON COUNTY

CANTON TOWNSHIP
1. Albert Pankratz

SPRING VALLEY TOWNSHIP
1. John J. Voth
2. Edward D. Schroeder
3. Herman Reimer
4. D. C. Reimer farm, W. D. Reimer
5. Jacob G. Pankratz farm, Jacob L. Pankratz
6. Peter B. Schmidt
7. David Reimer
8. Adolf N. Dirksen
9. Ferdinand Sommerfeld
10. Abr. S. Reimer
11. Ernest J. Schmidt

(Continued on page 48)

TRANSPLANTING ALEXANDERWOHL, 1874

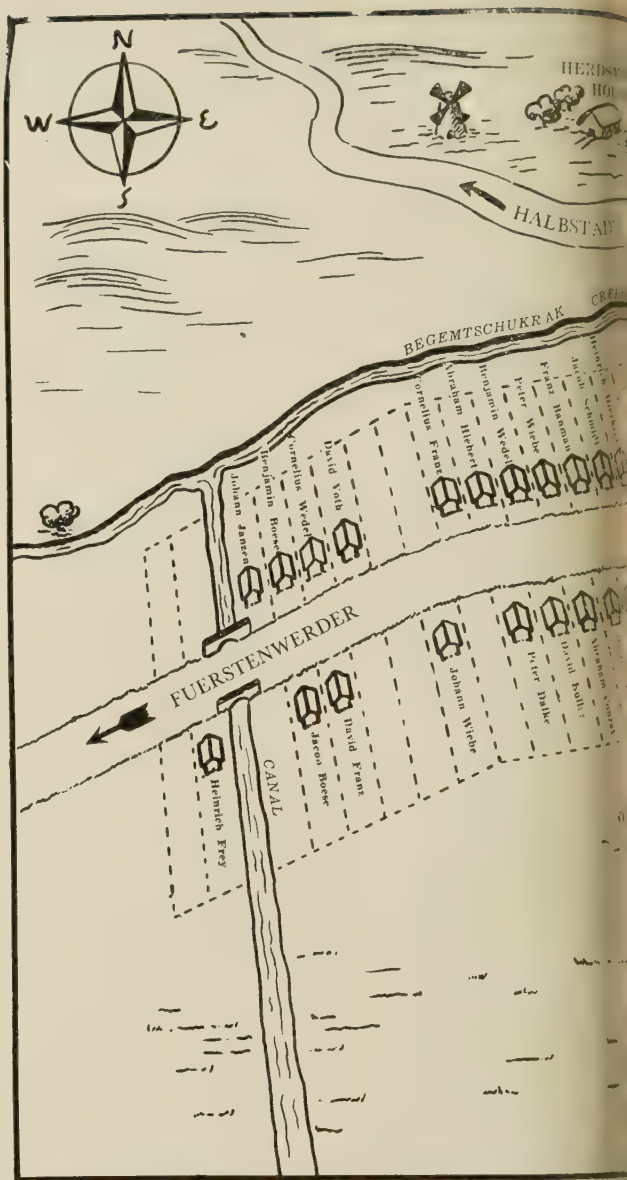
The village of Alexanderwohl, one of the many villages of the Molotschna settlement in Russia (see map, right) was founded in 1821 by Mennoites from Prussia of whom some, no doubt, had originally come from Holland. The record of the church was started during the seventeenth century. The name "Alexanderwohl" originated when Czar Alexander wished them well as he met them on their way from Prussia to Russia. The Alexanderwohl village was the only one of the Molotschna settlement which migrated almost completely (together with others a total of some 800 people) to America in 1874.

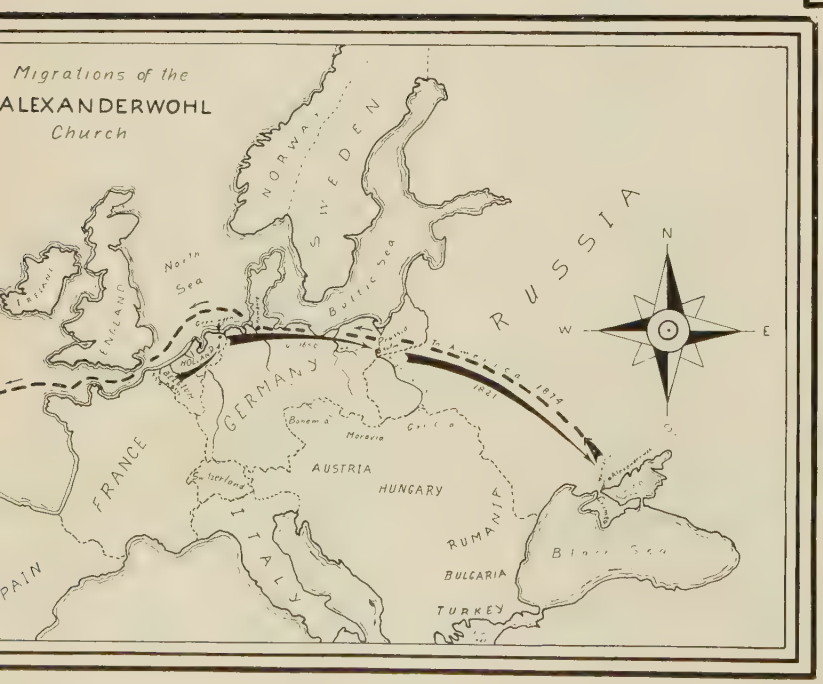
The majority of them, under the leadership of the Elder Jacob Buller, settled in the Goessel community, Kansas, as seen on the preceeding pages. They organized the Alexanderwohl Mennonite Church and later, the Tabor Mennonite Church, the Goessel Mennonite Church, and recently, the Walton Mennonite Church. These churches have a combined membership of nearly two thousand, of which half belong to the Alexanderwohl Church.

A smaller group of the original Alexanderwohl immigrants under the leadership of Dietrich Gaeddert settled direcly in what is now the Buhler-Inman community, establishing the Hoffnungsau Mennonite Church (see page 18).

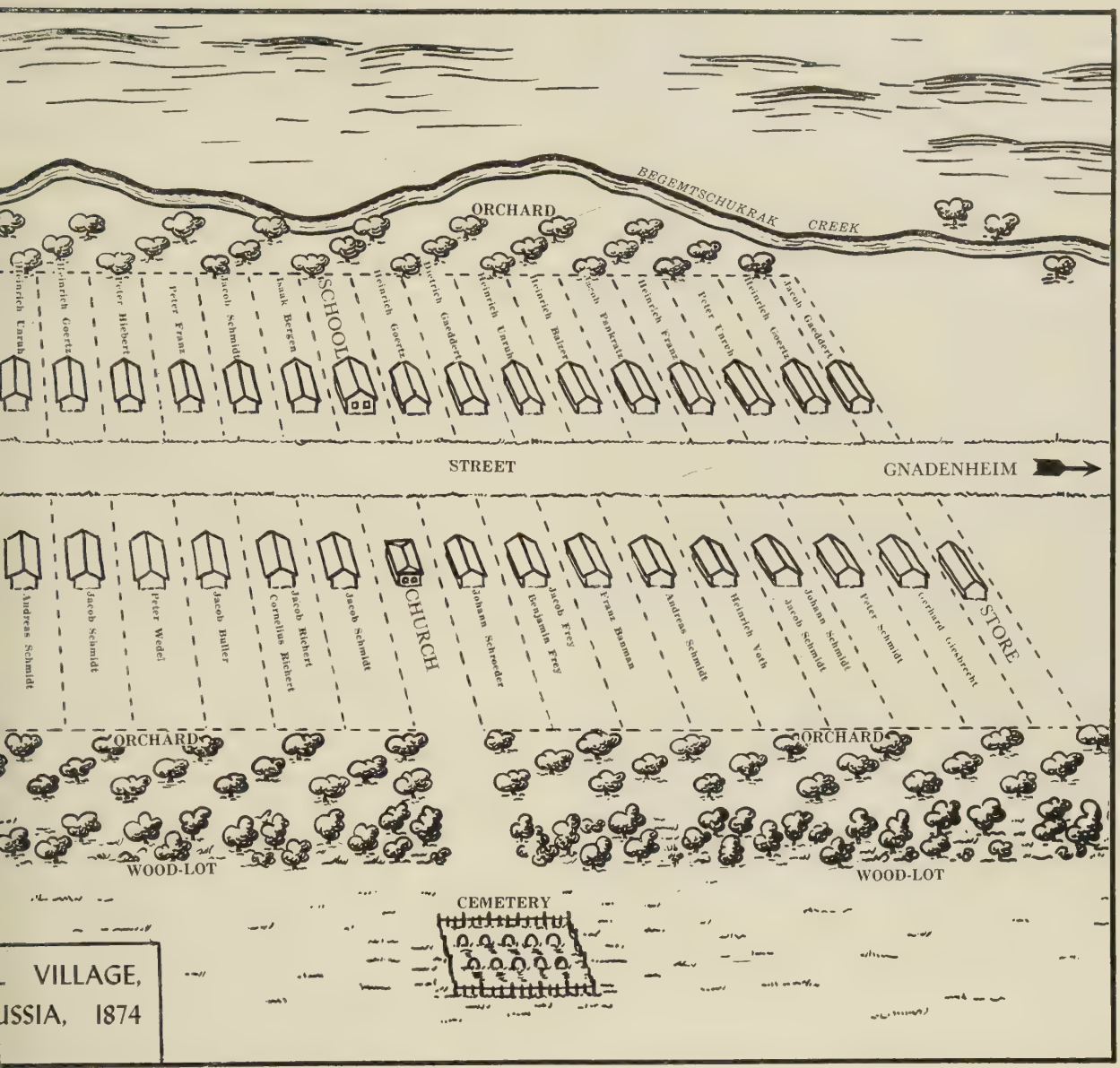
The names shown on the map of the Alexanderwohl village at right are as of 1874, prior to the migration to America. This information was obtained from P. U. Schmidt, Goessel, Kansas.

The migration chart of the Alexanderwohl church (below) indicates the origin of the Mennonites of Dutch background in The Netherlands from whence some went to the Vistula River lowlands in Prussia. In 1821 the Alexanderwohl group settled in the Ukraine, Russia, to leave for America in 1874 on the ships, the *Cimbria* and the *Teutonia*.





Tabor Mennonite Church



VILLAGE,
USSIA, 1874

el Mennonite Church

Alexanderwohl Mennonite Church

Kleine Gemeinde (Manitoba) and Old Colony (Saskatchewan) Mennonites moving to Mexico are settling adjacent to a well-established Old Colony settlement. These girls are representative of the latter.

NEW MENNONITE

BY WA

IT WAS the night of February 2, 1948. A group of men were seated in the office of Felipe Lugo, one of Chihuahua's best-known lawyers, working out the terms and details of an important business transaction. Besides the lawyer, those men were: David P. Reimer, Jacob B. Wiebe, Jacob P. Neufeld, Isaac P. Loewen, and Bernhard B. Dueck as representatives of a group of prospective immigrants from Canada; Alberta Estrada, representing the owners of a great ranch in the state of Chihuahua called Los Jagueyes; G. J. Rempel, Jacob Harms, and Jacob S. Kauenhofen as witnesses, and finally the writer of this report in the capacity of an interpreter and unofficial counselor.

They were about to close a deal by virtue of which the 52,700 acres of the Los Jagueyes ranch would be purchased by 150 Mennonite families whose immigration into Mexico had been previously sanctioned by the federal authorities of Mexico City.

The hours passed solemnly as the men in lawyer Lugo's office were "sweating it out," working over point by point, paragraph by paragraph, the agreement of the deal. The process was somewhat retarded by the fact that the future immigrants were not a solid group, but consisted two-thirds of members of the *Kleine Gemeinde* (Manitoba) and one-third of the Old Colony (Saskatchewan), which necessitated reconciliation of interests and what might be called "streamlining" of procedures.

It was midnight when the last details had been worked out to the satisfaction of all concerned, and the group of very tired men bade each other good night.

There was another meeting in the afternoon of the next day. The documents were drawn up in clear and precise language, signatures were affixed, first payments made; the deal was closed. As of February 3, 1949, the ranch of Los Jagueyes had become the legal property of those 150 Canadian families represented by David P. Reimer and his fellow delegates.

A few months later the first immigrants of this new group of settlers arrived in Mexico and went to work immediately.

Since that time I had planned to drive out and see with my own eyes the land and the sites these people had chosen for their new homes. But business occupations prevented me from doing so until the end of May, 1949, a little less than a year after the arrival of the first families.

I arrived at Cuauhtemoc on Ascension Day and had planned to meet my friend P. J. B. Reimer that afternoon, but it turned out that my fellow travellers, Erhard Schulz and Friedrich Rothe from Cuauhtemoc, could not wait, and so we continued our trip to the new settlements.

Our trip took us through the well-known villages of the Old Colony established in Mexico since 1922. Then, leaving the Swift Current plan and the Mexican village of Rubio to the left, we went on through the new additions to the original territory of the Old Colony. These new additions—villages and settlements which have sprung up during the very recent past—take care of an already pressing overflow of the Mennonite population, a problem which, by the way, is by no means solved in its entirety by these additions and which will come up again and again, just as it did in Russia and has done in Canada. Although mostly built by younger folks and to a great extent by colonists of very small resources, these new villages make a fine impression and look definitely promising.

We stopped at the center of this new territory at the place of friend Jacob A. Enns, who serves the colony as a competent dentist. He owns the originally American-built cattle ranch of Buena Vista, at Ojo de lad Yegua,

ENT IN MEXICO

EHAUS

n its fine and sturdy buildings and cattle corrals. were ushered in, and after being royally treated by friend and his wife, we stayed overnight at Buena a.

Early next morning we continued our little expedition n some additions: our host and one of his sons who d as our guides. We were soon heading for the Mexi- ranches of Tepenhuanes and Sta. Catarina, and in ttle over a two-hour's drive we had reached the com- of buildings belonging to the former ranch of Mr. rada and his associates, the goal of our trip: Los ueyes.

At last we had reached the spot which was the object hose serious dealings that night in February in the yer's office at Chihuahua City. It was this cluster of ldings in which the great majority of the incoming ilies had found a temporary and often an extremely wded, uncomfortable, and congested home until suf- ent buildings could be erected at the newly laid-out ations of the various camps. Needless to say, at this y date the building problem has not yet been com- ely solved. But at our arrival at Los Jagueyes the ses clustering around the old ranch did not seem too gested.

In fact, we saw much less of the settlers than we anticipated. Many doors were closed. In other places found only small children. The grown-ups were out he fields or working at the construction of their fu- homes on their assigned locations.

A number of milk cans in front of one of the doors icated some form of business going on, and as I oped inside, I found a primitive but thriving dairy. two men in that room were so busy that they hardly nd time to answer my greetings. I found out that they cessed 250 quarts of milk daily into cheese, which doubt was quite an accomplishment, considering that settlement had barely started and that milk must be led over great distances.

These distances are striking. They seem to dominate character of the country and of the settlement. It far away from the nearest town, Cuauhtemoc, or city of Chihuahua. The roads seem endless. Every- re land, land and more land, vast extensions of vir- territory without a soul or a house or an animal, etimes for many miles. The only comforts for the an eye are the beautiful mountain ranges all around horizon and tracts of dark green wooded lands.

Many of the new settlements are still without a name are only known by a number. Most of the *Kleine einde* camps are not arranged in the traditional form he Mennonite village as used to great advantage by

Life among the Old Colony Mennonites in Mexico is plain and simple, not only because of pioneer hardships, but also out of principle. Playing with dolls may even be frowned upon.

the Old Colonists, but are more decentralized, forming individual farms, each owner preferring to live on a strategic spot of his land.

At a short distance from the old ranch we met H. B. Dueck who owns an 840-acre farm. It was with sincere admiration and respect that we looked at what this man with his family had created practically out of nothing in only a few months. There stood a farm, almost complete with a well-built family dwelling, other buildings for the farm animals, seeds, supplies of all kinds, sheds for tools and machinery, and even a flower and truck garden already well under way.

And like H. B. Dueck there were many others. The familiar names of Dueck, Friesen, Reimer, Loewen, and so many others are woven into an interesting chapter in the book of Mennonite migration and history—a story of hard and efficient work, of faith and sacrifice and of true pioneer spirit in the best of traditions.

(Continued on page 33)

FROM RUSSIA TO MEXICO -

TO understand the migration of one hundred families of *Kleine Gemeinde* Mennonites from Manitoba, where they prospered, to Mexico, where they must of necessity make a new start, one must touch briefly on the origin of this Mennonite group in Russia more than a century ago. It is also helpful to trace the educational and religious development of the last thirty years in Manitoba.

It was in the year 1804, when Klaas Reimer, the great grandfather of the writer, migrated with some other Mennonites from Prussia to the Ukraine and settled in the newer Molotschna settlement. He was a minister and found the established Mennonite church not entirely to his liking. He found rather low moral standards and much laxity in church discipline.

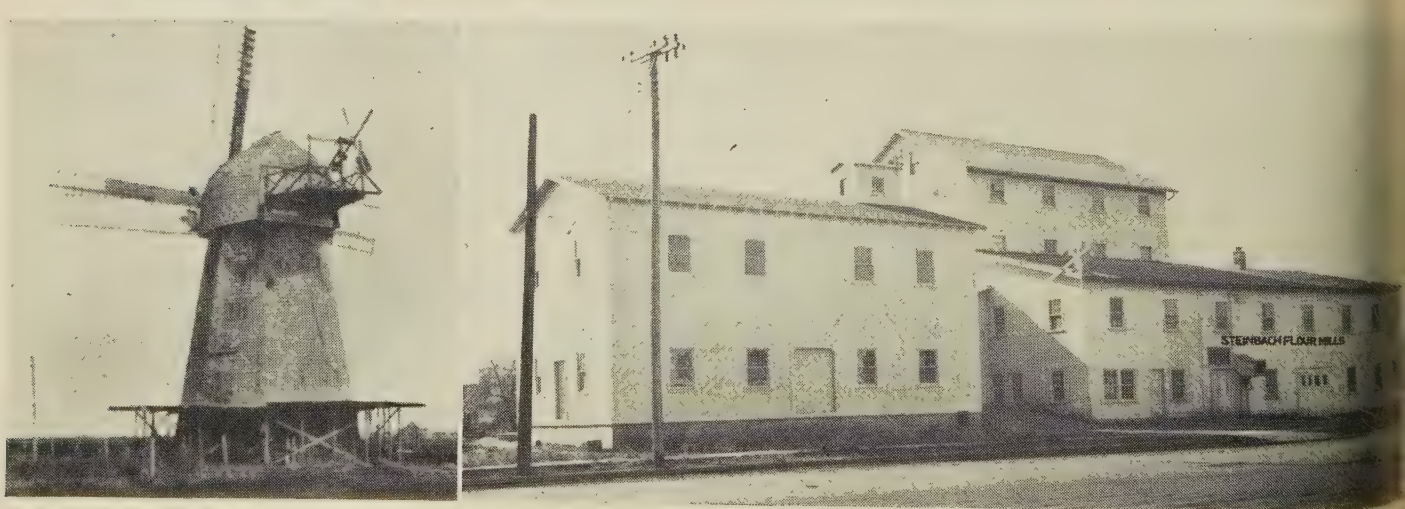
After considerable haggling with Elder Jakob Enns, Reimer decided to leave the established church in 1812 and met with about a score of followers in a dwelling for their religious meetings. They had very strong ideas on non-conformity, humility, and church discipline. Any worldly act, like drinking or dancing, or going to court, or even an expressed worldly sentiment would be punished with excommunication. All higher education was not only frowned upon but was absolutely forbidden. They vigorously objected to all possible forms of resistance. It was not permissible to help the police in apprehending violators. Children were taught to take life seriously and, therefore, laughing and joking was frowned on. Swearing or the use of vain words was not tolerated. Many of these things were carried to such an extreme that their whole conception of a religious life became narrow and cramped. For this reason the movement remained small for almost a century. It was not an attractive church to join and was called in derision *De Kleen-gemeenta.* (Low German for "little church.")

Outside persecution by the established church probably strengthened these people in their principles, but inside dissentions among leading characters weakened them considerably from time to time. When certain ways of life are under too strict a discipline, jealousies and unhealthy rivalries are apt to develop. Thus, when they migrated to America in 1874, they all came but they came in three groups. One small group settled around the Steinbach area in five villages, and a much smaller group near Morris in two villages. The above two Manitoba congregations made steady progress in their first ten or twelve years under a moderately progressive and able elder, Peter Toews.

Then in the eighties a serious setback came in the healthy development of this church. An evangelist by the name of John Holdeman came, and after a series of meetings he had done more than deepen the spiritual life of individuals in the church. He was able to persuade Peter Toews and about one-third of the membership to leave the *Kleine Gemeinde* and organize a new church, the Church of God in Christ, Mennonite. This proved to be a major disaster for this conservative church in more ways than one. As a whole, it was probably the more progressive and spiritual-minded third of the church which decided to follow their beloved leader into a freer expression of their faith. The more conservative, leaderless, and larger group remained behind, embittered and resolved to adhere more than ever to absolute conservatism and not allow any outsiders the privilege of the pulpit.

For a period of thirty years, which takes us to the outbreak of World War I, the church changed very little; even in the number of members the increase was quite small. Any families adopting new ideas along social, and particularly religious and educational lines, were either forced to conform to the older customs or they were encouraged, and in some cases even forced, to leave the

Windmill and modern flour mill demonstrate progress in *Kleine Gemeinde* community of Steinbach, Manitoba.



Story of the *Kleine Gemeinde*

BY PETER J. B. REIMER

ch. Thus, some progressive and spiritual-minded ple were leaving the *Kleine Gemeinde* during this od.

Early in the twentieth century the *Bruderthaler* (now ed the Evangelical Mennonite Brethren), established urch in the village of Steinbach. They emphasized eer and more liberal outlook in their religious life, ch appealed to the young people particularly. Urban ple change their ideas much faster than rural people; uring the next twenty years this new church was the from a conservative church to a progressive one.

When World War I broke out in August, 1914, no- y realized what a change it would bring about in the *ne Gemeinde*. At first the parents were primarily oc- ied with their farming, which was so much more itable now than formerly. But very soon some changes e looming on the horizon. Towards the end of the it was getting more and more doubtful whether the nts would be able to continue to keep their boys of tary age at home. It was thought that the Canadian ernment might all at once begin to differentiate be- en the members of the church and the non-members. s stimulated the interest among the youths to join otherwise somewhat uninteresting church. In later rs this, no doubt, strengthened the progressive ele- nt in the church.

Another change was the introduction of cars in the mmunity. Up to the year 1919, they were strictly for- den. Any member of the church who persisted in own- an automobile was forced out of church membership, ugh not necessarily excommunicated. By the year 0, this strictness had broken down and cars and trucks ne into general use rather quickly.

However, the most far-reaching change came in re- d to the schools. The Manitoba Government had passed a school act in 1917 already, which required that every child in Manitoba from 7 to 14 years of age must attend a school where English was the sole language of instruction. When the government began to enforce this act in 1919-20 among our Mennonite people, most of them were completely unprepared for this change.

The *Kleine Gemeinde* folk had always believed in a good, efficient elementary school, even though they were absolutely opposed to any kind of advanced education. The children had to attend regularly, the teachers were usually of the best in the church, and their school had voluntarily made a good beginning in teaching the English language. They were better prepared to meet the new demands than were most other Mennonite schools in Manitba. But there was another aspect of the situation which made a much greater difference. These people realized that the teacher has a very great influence over the child and therefore accepted from the start the idea that they must continue to have Mennonite teachers who would be at least sympathetic to their own peculiarities, and preferably in time be of their own membership. Since the government demanded fully qualified teachers, this requirement involved sending more young people to a high school. The author remembers that his father got special permission from the elder of the church as early as the fall of 1917 to send his fifteen-year-old boy to a graded public school for the first time, to take grade eight, with the understanding that he would become a teacher.

Thus World War I had been instrumental in initiating great and far-reaching changes in the social and educational policy of this conservative church. The first three or four years in the twenties were crucial years of re-orientation.

The Steinbach church was only one out of five

ble Academy and homes in Steinbach, Manitoba, Canada, center of *Kleine Gemeinde* activity in the East Reserve.

churches of the whole *Kleine Gemeinde* but it had become a town church while the others had remained almost exclusively country churches. Since the Steinbach church had so far not introduced Sunday school, choir singing, etc. most of the young people and some of the older ones simply drifted into other more progressive churches. However, the principle of change had been permitted, so a number of the Steinbach members began to work hard for a Sunday school. Finally, in January, 1926, the first Sunday school was opened in the Steinbach church, with the full sanction of the *Kleine Gemeinde*. Very soon young people's meetings and choir singing followed.

During all these pioneering years the work had to be done exclusively by lay brethren with more opposition from the ministers than constructive help. The writer, leading this work with the young people almost from the start, found himself in the midst of the struggle. After serving that first Sunday school as superintendent for a period of seventeen years, the same church called him to the ministry.

By the middle of the thirties the battle was won and within a comparatively short time the other four churches had organized their own Sunday schools, young people's meetings, part singing, and Bible study nights. Even a church paper, *Der Familienfreund,* was started in 1935.

The newest venture, particularly of the Steinbach *Kleine Gemeinde* church with some help from other Steinbach Mennonite churches, has been the founding of a Bible academy. It was felt by some that the Sunday school teachers need special training in the Bible and in methods of teaching. This led to strong support of such an institution. Fairly new is the interest in missions. Since a public high school cannot and will not inculcate a missionary spirit into young people or train them in Bible knowledge, it becomes necessary for a Christ-centered Mennonite church to establish its own institution. Finally this was accomplished, not without considerable opposition. At present the Steinbach Bible Academy offers a three-year Bible course and the full four-year high school course. There are five full-time teachers, three of whom are university or college graduates, and an enrollment of close to seventy students.

Up to the year 1945, the five congregations had to work as one church entity. This was especially true of the four congregations in and around Steinbach who had worked under one elder. When church matters were to be discussed, it was usually done in unison presided by the common elder. Now, to enable the four church districts to do more efficient work locally it was decided to make each one of the four districts an autonomous congregation, like the fifth one forty miles from the Steinbach area had been for some years. Two of the congregations now had an elder each and the other three new congregations each elected one of its ministers as a leader or pastor in their respective congregations.

At the same time there were forces at work which again helped to unify the congregations. Though the congregations were now autonomous, they still felt a strong kinship which tended to pull them together. They rather enjoyed working together now more like a conference on equal terms. The MCC work was jointly supported as well as other relief work. *The Hilfsverein,* a treasury to make loans to the needy, was reorganized so that each congregation had a representative on the board. Finally, in 1946, an invalid home was purchased and renovated as a joint project. This home, located in Steinbach, has about twenty-five patients.

Kleine Gemeinde delegates investigate the water supply on the Los Jagueyes Ranch where thousands of cattle graze. (Below, right) Buildings used for temporary shelter.

In about thirty years the *Kleine Gemeinde,* now vn into a conference, had more than tripled its mem- hip, which is now around 1,700. As a whole, it had eloped into a spiritual-minded, mission-minded, pro- sive church. It had largely kept its former virtues honesty, charity, sobriety, and simplicity in wor- and life.

When, in the early twenties, many Old Colony and merfeld Mennonites moved from Manitoba to Mexi- the dissatisfied *Kleine Gemeinde* people toyed with same idea. Some delegates were sent to Mexico to stigate but since their reports were not encourag- nothing came of it, except for a few families who ved there from Meade, Kansas.

The next goal was the French-Canadian Province of bec. Delegates were sent to investigate some partly- ded districts of vast northern Quebec. The Quebec vernment was hesitant in granting special privileges a group of Protestants in a purely Catholic province. en, some years later, delegates were sent again, the on formerly considered was mostly settled by French- adians.

When World War II ended, the idea of moving away a freer country was taken up with renewed vigor. ny parents had particularly disliked seeing their boys ng taken to Alternate Service Camps, though cutting vn trees under civilian direction and similar useful k did not look very militaristic. The country now sidered was Alaska. Much correspondence was car- on and information gathered about this country. wever, Mennonite immigrants were not highly de- d and therefore would not get any special privileges. chosen delegates did not even depart to investigate northerly country.

Mexico was now chosen and some delegates went to this country again. This time the report was favor- as far as the land was concerned. The Mexican Gov- ment had not been interviewed yet, but some Old ony Mennonites promised to be helpful in this. After econd visit the Mexican Government prepared a ial memorandum in which it set forth the rights and privileges of any immigrating Mennonites into Mexico according to Mexican basic law. Alberta Estrada, from whom a large 52,000-acre tract of land was purchased, also proved to be helpful with the government. Two-thirds of this ranch around Los Jagueyes was taken by our *Kleine Gemeinde* people and one-third by a group of Old Colony Mennonites from Saskatchewan. Our people acquired about 35,000 acres at $7.00 per acre. All this was arranged early in 1948. About one-third of this land was mountainous and wooded, but the ther two-thirds seems to be suitable for cultivation. There was sufficient spring water, which could be hauled to the drier places.

Convenient for the new settlers was the availability of three sets of large buildings, quite fit for habitation. Some years ago a group of Spanish Loyalists had lived a communistic type of life here until they got tired of it. In early summer several families of the new settlers went ahead in trucks to plow some land and put in a crop of oats. They managed to sow over 700 acres in the first part of August because the rains had not come sooner. These oats did not ripen but were cut late in fall for feed.

When the immigration permits arrived late in summer, groups of from three to fifteen families began to depart. The first groups moved into the big houses and then began to put up their own. As soon as some rooms were vacated new families would move in. However, when the heavier frost came in late fall, it became impossible to continue making the adobes. Congested

C. Loewen left his farm in Morris, Manitoba, starting w in Mexico (right and bottom). (Below) The settlers ıul their freight from Cuauhtemoc, an 80-mile drive.

housing was, of course, the result, since the auction sales and the departures from home could not easily be stopped. It happened, for example, that a three-room house with only one outlet for a door would house three different families with eleven children each. Thus thirty-nine people used one door. This congestion continued for several months until building of houses could be resumed in the beginning of February, 1949. Since nearly all the sixty families who had arrived up to the beginning of March had many children, it was a near miracle that no serious epidemic broke out. The average family size is slightly more than seven. No wonder the mothers were the most vigorous advocates for the building of schools. The schools finally got building priority in the settlement. At the beginning of March three new schools were in operation in the six villages, and one school in one of the older buildings. The four teachers were elected by the church membership.

At the same time probably more than ten thousand acres had been plowed and prepared. Much of this has already been fenced. Roads have been straightened and several wells have been drilled. The settlers brought a great deal of modern farm machinery including combines, trucks, tractors, and cars. About half the families came on their cars and trucks, and the other half came on trains and chartered buses.

With hard work and modern methods of farming the economic future looks fairly good. But the question is: Will they continue to progress educationally and religiously in Mexico, where nobody is doing any pushing, where the government is leaving all those things to them? At the present time there is probably no Mennonite school in Mexico with any grade above the fourth in German. Will the *Kleine Gemeinde* do better, or will they, too, slip into a materialistic rut like the other Mennonites in Mexico?

The Old Colony numbers about 13,000 and the *Kleine Gemeinde* will number less than 700 even after forty additional families will have arrived by fall (1949). At New Year (1949) they numbered exactly 422 people. This means that by the fall of 1949 one-seventh or about 15 per cent of the whole *Kleine Gemeinde* will have migrated to Mexico. Most of them come from the Morris and Blumenort congregations, but some also come from the Kleefeld, Steinbach, and Prairie Rose congregations. Of twenty-three ministers and elders only four have moved, and of a body of ten deacons only four will move to Mexico. These settlers have organized into a new congregation called the *Kleine Gemeinde* of Mexico. Just what close ties will be kept between the Manitoba congregations and the one of Mexico, time will tell. There are many blood ties of relationship that will tend to pull together, but varying speed of educational and religious progress may tend to separate them still further.

The settlers have established a dairy (top). (Left) Water well and building on 840-acre H. B. Dueck ranch. (Bottom) The *Kleine Gemeinde* is building its first meetinghouse.

SETTLEMENT IN MEXICO

(Continued from page 27)

Schools—as is customary in pioneer Mennonite settlements—received first consideration. At the time of our : the settlers had already set up four schools, three hem in new buildings. Not far from H. B. Dueck's e, on a new road crossing the main part of the ement, the *Kleine Gemeinde* is building its new rch, a substantial and roomy building.

n *Eichenbach*—the name seemed somewhat out of e, for there was neither a single oak tree nor a brook e visited the new country store in which a busy colo- and his wife sell everything under the sun to their w settlers, from American overalls and Mexican w hats, blankets, shoes, buckets, and brooms down canned goods, coal oil lamps, tools, matches and s. No tobacco, cigarettes, and beer though, for these gs—much to the chagrin of the native laborers temrily employed in construction work—are ruled out ng the *Kleine Gemeinde* people.

Everywhere we met people in good spirits with a posi- and ptimistic outlook toward the future, with energy high hopes. This, I found, was not as true of the h smaller group of the Old Colonists. I was told that or three families contemplated an early return to ada.

We met Jacob Goerzen, a member of this small group Old Colonists, who is still quartered at one of the ranch buildings. He was cheerful and vigorous and ainly showed no sign of faltering in the original pur-. He and his family were kind enough to invite us for dinner, which however we declined gratefully, as time was too limited. He then insisted that we see site of the settlement which he and his neighbors e building on the fringe of the woods a mile or so n the ranch.

We followed his truck leading to a smooth elevation soon arrived at the new settlement on the outskirts he woodland. Among the oaks and pine trees the houses ses were growing, the road was laid out and fences e being built. With a wide view over the greater part he land of Los Jagueyes this was without doubt the most striking and beautiful spot we had seen on the entire settlement.

"What is the name of your settlement?" we asked Goerzen.

"Well, the truth is we haven't any name as yet," was his reply, "if you could suggest one . . ."

My friends did not hestitate to propose a number of names more or less suitable for the location, but none seemed to meet with ready approval. My own proposition came at the end of our visit. As we shook hands to depart, I said to our hosts:

"Ohm Goerzen, I have thought it over. I would suggest the name of Friedenshoehe."

I thought it was a good name. For this was indeed a place of peace on the heights above a new and promising land.

ht) Recently arrived settlers have already established ll dwelling places and are giving their children (below) elementary training in primitive school houses.

A Young Amishman

A Linoleum Cut

By Arthur L. Sprunger

AMISH PROBLEMS

BY JO

IN American Mennonite history the latter half of the nineteenth century marks a period of great transition among the Amish. It was a period of inner struggle, adjustment, and of new birth. Up to this time the Swiss and German Amish and Mennonite immigrants had perpetuated their way of life with a minimum of difficulty. With the coming of modern transportation, the invention of new farm machinery, and hundreds of other innovations, changes were bound to come. This brought to the surface, and into direct conflict, old ways with new. The time had come to face the challenges of an entirely new and strange culture, in contrast to a traditional, European way of life. There were sociological pressures at work in changing outward forms and practices.

In 1860 the Amish in America were already well distributed, having settled in Pennsylvania, Ohio, Indiana, Illinois, and Iowa. At that time some of the settlements were from fifty to one hundred years old. Differences in church practices were beginning to appear among the scattered and isolated communities. With the coming of new immigrants from Alsace and South Germany in the early part of the century there were even greater variations in religious practices. Some churches in Pennsylvania and Ohio were divided on the question of baptism. Should baptism be administered in a house or in a creek.

The meetinghouse question was disturbing the unity of the brethren in several eastern communities. What should be done with members who accepted military service? These and a number of other issues gave rise to the need for a general meeting of ministers, where representatives from the widely scattered congregations could meet to discuss problems and come to some decision, so that unity and peace could be maintained.

David Byler, a prominent bishop (elder) of Lancaster County, Pennsylvania, in a letter to Moses B. Miller, Johnstown, Pennsylvania, wrote in 1851: "I have often been thinking that a general ministers' meeting is needed, so we could probe each other orally with love, in humble spirit, with Christian simplicity, so that nobody would insist on his own opinion, but take the Word of the Lord as a guide." There is some reason to believe that the conferences were advocated by the strong conservative brethren as a method to halt the trend toward innovations, and to censure some of the more progressive congregations.

Nature of the Discussions

Fortunately, the proceedings of the *Diener-Versammlungen* were printed annually, first by John Baer and Son, of Lancaster, Pennsylvania, and later by John F. Funk and Brother, Elkhart, Indiana. These annual meet-

r-Versammlungen

R

vere held twice in Mifflin County, Pennsylvania, times in Ohio, twice in Indiana, four times in Ill- and once in Iowa. The attendance ranged from a low to a high of 89 ministers. The local laity also at- d the sessions, although the meetings were primarily led for ordained brethren. The first conference) was held in a large barn in Wayne County, Ohio, the residence of N. Wilmer Schrock, three miles of Smithville. The second session (1863) was also in a large barn (sometimes called the "Haunted), north of Belleville, Pennsylvania, on the Mc- farm.

he impression that one gets from a study of the tes of the *Diener-Versammlungen* is that the meet- vere conducted in an orderly and business like way. ng the first years of conference the method of pro- e called, first, for the raising of practical questions scipline or doctrine; second, the appointment of a that is, a council or committee to discuss behind l doors each question presented; third, a recom- ation to the conference, by the *Rath;* fourth, open ssion of the recommendation by the conference, and y, a vote by the conference. Sometimes, also, con- es were petitioned for help in settling difficulties en, or within, congregations. Conferences usually nted committees to settle such difficulties and t the next year.

Creek Baptism

he major question discussed at the first session was her applicants should be baptized in a house or in eam. This "creek baptism" which concerned some e Amish congregations was not one of immersion. mode was pouring, but the applicant stood in the folowing the examples of Matthew 3:16 and Acts This practice is still followed in some Amish Men- e congregations in Ohio. The first conference, how- did not arrive at a definite decision, and the ques- was again brought up for consideration at the next ng in Mifflin County, Pennsylvania.

he of the causes of the Peachey-Byler controversy, ifflin County, Pennsylvania, which is typical of communities wrestling with the same problem, was non Byler's insistence that applicants for baptism be baptized in a creek. Abraham Peachey ob- l to this mode of baptism. He held that baptism d be practiced as it had always been done before.

1851, three "outside" ministers were called upon tle the dispute. It was decided that candidates who sted baptism in a creek must be denied this on the d that it was provoking discord among the brother- The answer was not a satisfying one; a second

An Amish Woman

A Linoleum Cut

By Arthur L. Sprunger

Barn of N. W. Schrock, near Smithville, Ohio, where the first *Diener-Versammlung* (1862) was held.

committee was called in to arbitrate. This time a compromise resulted; it was agreed that baptism could be administered in a creek as well as in a house. One would suppose that this would have ended the dispute, but it was the beginning of further disagreement. Byler now openly preached and advocated "creek baptism." A third delegation of ministers was called in to investigate the difficulty.

In November, 1857, Moses Miller and Jonas Troyer, both from Holmes County, Ohio, and Abner Yoder, Somerset County, Pennsylvania, came to Mifflin County to review the controversy. Both congregations were asked to attend a general meeting and register their complaints. Abraham Peachey, not sure of what attitude to take, quickly sent a messenger to Pequea to inquire of David Byler what he should do. The answer he received was that he should stay away from the meetings altogether. This he did. All efforts to reconcile the two factions were fruitless.

The matter was one of the most troublesome and disturbing issues confronting the churches. A council of seven ministers was appointed to arbitrate between the two groups. The result was that both sides confessed that they were somewhat agitated, but the conference failed in its attempts to bring about harmony on the baptismal question. One Sunday morning while admonishing the brethren, Solomon Byler again brought up the subject of creek baptism. Abraham Peachey, who had already heard too much about this creek baptism, disagreed sharply with Byler. This led to the parting of the ways. The majority of the members followed the example of Byler. In fact, two ministers of Peachey's own congregation poined the Byler following, thus leaving the Peachey following with its only bishop (elder), and one deacon, Christian Detweiler.

Meetinghouses

The question of meetinghouses disturbed a large number of congregations, and the subject was one of much controversy. In the Mifflin County meeting (1863) the question was asked: "Can meetinghouses be tolerated according to the Gospel?" Jonathan Yoder (McLean County, Illinois) intimated that his congregation had already built a meetinghouse because of their large congregation. He did not believe the practice to be unscriptural, because, he said: "the Saviour taught in the temple, in Jewish schools, on the mountain, and wherever He found an opportunity to do so." J. K. Yoder (Wayne County, Ohio) said, "In our congregation we have a house of worship because there were so many complaints that the homes were too small." Jonathan Yoder declared that better order can be observed in meetinghouses than is possible in the homes. Abraham Mast (Holmes County, Ohio) was of the opinion that a meetinghouse served a good purpose. The more traditionally-minded brethren who were opposed to the meetinghouse for worship were apparently a minority at the 1863 meeting. The only word of warning registered in the proceedings is that of Abraham Peachey (Mifflin County, Pennsylvania). He said he would not oppose meetinghouses where they were needed, but he was not in favor of having them in his own locality.

The Old Order-Amish community in Somerset County, Maryland, was one of the first to establish a meetinghouse, and they are one of the few groups of Old Order Amish worshipping in meetinghouses. All other Amish congregations who adopted the meetinghouse as their place of worship eventually affiliated with the more progressive Mennonite conferences. The Sunday schools now being held in Iowa and Indiana among the Old Order Amish during the summer months are held in meetinghouses, usually old school buildings, but regular services are held in homes.

Function of Deacons

Another question causing widespread discussion was the function and work of deacons. There are three regular church offices in the Amish congregations: (1) *Voel-*

Diener (elder or bishop) who has authority to bap- administer the Lord's Supper, perform marriages, xecise discipline; (2) *Diener zum Buch* (minister), ordained minister authorized to preach and ex- the congregation; (3) *Armendiener* (deacon), is ed with the responsibility of distributing alms, me- g difficulties between members of the congregation, ing in dealing with transgressors and violators of h discipline, and usually reading a chapter of scrip- n regular worship service.

question was asked: "Is a deacon eligible for the of a *Voelliger Diener* (bishop, elder,)?" Solomon (Mifflin County, Pennsylvania) stated that in his on he ought to be. Abner Yoder (Somerset County, sylvania) said that deacons should sometimes be opportunity to preach. Samuel Yoder, at that time con, spoke up: "One must have opportunity to min- otherwise one finds himself awkward and unquali- n case of need." It was decided that deacons should e permitted to preach unless asked to do so by the ster in charge. It was added, however, that a deacon perform ceremonies in case of emergency. A deacon was ordained to the office of bishop (elder) was d *Voelliger Armen-Diener*. In some congregations he given the right to perform the duties of an elder op). This office was quite common among the h a century ago, but in modern times a deacon must be an ordained minister before he is eligible for the e of bishop (elder).

The Central Conference

1872 a controversy was raging in Joseph Stuckey's egation (McLean County, Illinois) on a question octrine. Joseph Yoder, a member of Stuckey's con- tion, had published a poem entitled *Die frohe Bot- t,* in which he expressed the view that God in his y and love would not condemn anyone to eternal shment. This poem came into the hands of the Amish ps (elders). Samuel Yoder (Mifflin County, Penn- sylvania) preached and warned the assembly against this doctrine.

Ministers were cautioned to be on guard for any such false teachings, and members holding to false beliefs were to be promptly expelled from the church. Although this was only one of the factors in the subsequent division it marks the beginning of the nucleus of what later became the Central Conference Mennonite church. Differences in matters of non-conformity played a major role in this development. A committee was appointed to investigate the matter. On reporting their findings the committee said that when they asked Stuckey whether he regarded the author of the poem a brother, he replied that he had admitted him to the communion table. On the basis of this reply, the committee recommended that the church withdraw itself from Stuckey and his congregation. This it did.

Meidung and Other Problems

Meidung, sometimes called "shunning," "the ban," or "avoidance," has been practiced by every congregation and generation among the Amish, and has probably been the cause of more controversy and church schisms than any other single issue. This practice is based on I Corinthians 5:11; I Thessalonians 3:14; Titus 3:10; and Numbers 15:30, 31. According to these passages members of the church must not eat with or have fellowship with excommunicated members. The *Meidung* is to serve as a redemptive method in winning back the excommunicated one. The Amish, like the Anabaptists, hold that the church must be pure, and any member who voluntarily or otherwise wanders from God and the church must be expelled. There have been various interpretations of the *Meidung.*

In 1863 the following question was brought to the ministers conference: "If a member is placed under the ban in regular order and unites with another church, can we find some means to discontinue avoidance in such cases?" The council gave the following decision: "We

t) Old Order Amish meetinghouse, Sommerset County, Penna. (Left) Barn where horses are kept during worship.

consider avoidance an evangelical and apostolic regulation and that those who have been placed under the ban must be avoided even though they have united with another nonresistant brotherhood, except in cases where they show true repentance, regret, and sorrow with humble hearts and an upright conversation." In answer to a question as to whether a member who refuses to shun an excommunicated member can maintain his good standing in the church, J. K. Yoder stated that such a person must be considered a disobedient member and must be excommunicated.

These are a few of the major issues raised during the years of conferences. Other questions discussed were: Is it permissible for a member to accept teamster service under military control? Can a member participate in the erection of a memorial monument to the soldiers? Is it permissible for a former member, who has joined the army and has again been received into the church, to receive pension offered by the government? Is it right to sing hymns at a funeral? Is it scriptural to offer a reward for the return of stolen goods? Should a person be baptized who is not certain that he has found peace with God? Is it scriptural to elect as bishop (elder) a man who has at one time been under the ban for adultery? Is it scriptural to be a stockholder in a bank, to borrow money at a low interest rate and lend it out at high rates? Is it permissible to invest in government bonds? Objectional innovations mentioned in the 1862 meeting were photographs, lightning rods, lotteries, insurance, and large meetinghouses. Office-holding, voting, and political activity was discouraged. Joining the business world, such as managing a store, express office, or a post office was forbidden.

Leaders

The leading personalities during these years were such men as John K. Yoder, of Wayne County, Ohio; Samuel Yoder, of Mifflin County, Pennsylvania; and John P. King, of Logan County, Ohio. Judging from the minutes of the conferences John K. Yoder was one of the most influential leaders in the Amish church at that time. He served either as moderator or assistant moderator of the *Diener-Versammlungen* six times. He showed common sense attitudes on difficult questions.

On at least ten occasions Samuel Yoder served on special committees to assist in bringing about peace in western churches. The conferences were tempered with his short impressive talks, and five times he delivered lengthy sermons to the general assembly. He is the only bishop who attended all of the sixteen sessions of the *Diener-Versammlungen* and on several occasions was the only one present from the state of Pennsylvania. His wide interest in church affairs is evidenced by his services in assisting Mennonite immigrants from Russia to come to America. Gifts and loans from Mifflin County for this purpose amounted to at least $2,268. Fifty immigrants were temporarily cared for in the homes of Kishacoquillas Valley Amish in the year 1874.

The conference was disbanded after the year 1874, because the differences instead of disappearing became greater and were brought into even sharper focus. The conservative brethren gave up hope of bringing back under their discipline the more progressive congregations, and the progressives became impatient with the legalism of the "old way." The final outcome of these conferences was the crystalization of the entire American Amish into three rather well-defined bodies or groups. First, there were those who refused to be bound by the stricter way of life, including the congregations of Joseph Stuckey, Danvers, Illinois; and John Mehl, Goshen, Indiana. These have since united into the Central Conference, which is now affiliated with the General Conference of the Mennonite Church of North America. Second, there were those of the other extreme who felt that the main body of the church was too slack in its discipline. These are the Old Order Amish who maintain the old forms of worship and life. The third faction consisted of those who took a middle position and favored a moderate course. These were called the Amish Mennonites, and after organizing themselves into three district conferences (Western, Indiana-Michigan, and Eastern) they eventually merged with the (Old) Mennonite church. The Eastern conference still retains the name "Amish Mennonite" in the resulting district conference, "Ohio and Eastern Amish Mennonite." It is estimated that about two-thirds of the Amish in America have merged with the Mennonites. Several Amish congregations who later favored meetinghouses, Sunday schools, and mission work organized the Conservative Amish Mennonite Conference in 1905.

Even though the intended purpose of the discussions were not accomplished, they were, nevertheless, of some value. Our fathers struggled with the problems of their day, and we today are the recipients of their labors. A real danger, then, even as now, is the identification of a particular kind of culture or tradition with spiritual truths. The fundamental message of the Gospel remains—the proclamation of the Son of God, the formation of a community based on Kingdom principles, and the consecration of the individual for God's own purposes.

Meeting of 1874 held in barn of John Conrad, Iowa.

AMONG THE MENNONITES

(Continued from page 20)

he Mennonites also considered silk production, but feel that the need for silk is third in importance. d and fruit are more needful and can be used more tly. They have fenced their farms off with osage-ge hedges, not only because the free run of cattle prohibited and to protect them from outside dangers, primarily for decorative purposes and because they pleasure in marking clearly the boundaries of their nsive farms. The lifeless monotony of the level plains soon be broken by the osage-orange fences and es of poplars and rows of other trees which will give land a more friendly, prosperous appearance.

oon agriculture will take on a strange new character for the Mennonites on their isolated farms, as a lt of large-scale farming, farm machinery, railroads, the lack of private granaries. The simplicity and ance of farming will be lost as rural life takes on an industrialized pattern that we cannot speak any er of the poetry that was in it. Even the Mennonites, pite of all their reluctance, will be drawn into the rlpool of the purely mechanical trend. We hope that may be able to retain their spiritual discipline in r to keep their virtues as a people. This is especially e desired as life on the prairie is more colorless and otonous than anywhere else on the earth among ized people.

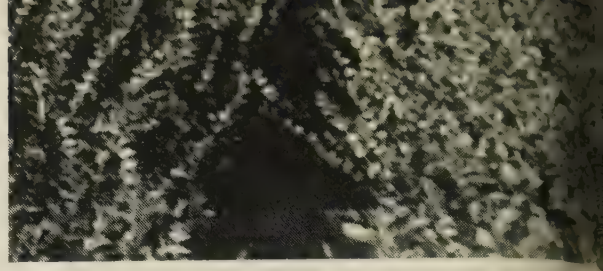
For the moment, it is interesting to observe how the man customs which these stalwart people brought n Russia intermingle with the ones they found in e new surroundings. Here is an American barn with Russian interior arrangement. The horses stand l to head at the common manger under the mon *dorser,* and a strong open framework allows n ventilation from three sides. Directly from the barn nter the kitchen. Here, instead of the American cast- cooking stove one finds the Russian brickstove the wide German chimney, used for smoking t and sausage. In the kitchen there is also the open- of another brick stove, which is built into the middle he whole house so that it heats all the rooms at the e time. Because of the lack of firewood, straw is l for fuel; but in the first year, when the new settlers no straw, they mowed grass and heated the stoves dried hay. They were, therefore, called "grass- ners." Now only straw is used for heating every- re. Once or twice a day heavy straw bundles are fed into the stove with a pitchfork, then the straw t. It smoulders slowly and requires much less atten- than a wood fire.

On the hearth stand the copper cooking utensils ght from Russia. A heavy, clumsy coffee-grinder ds on the *Ofenbank* ("stove bench") and a blue- ked Russian towel hangs on the wall beside the door leading into the common dining-room. Against the wall also stands the American cupboard with its perforated metal doors, and under the homemade bench is a yellow painted American bucket and a good American broom.

In the dining-room one finds the typically Mennonite bed, the heavy homemade linen chest and benches instead of American chairs; together with the "Yankee clock" and the western oilcloth instead of the linen tablecloth. The friendly, faithful, hospitable Mennonite people with their frank faces, their good blue eyes and blond hair and beards, do not seem to be affected by either Russian or American lack of emotional refinement. They are still a purely German people—with their limited horizon, their modest desires for worldly goods, their belief in an eventual retribution for everything which in this life seems incomprehensible and incompatible, but also with their tenacity in clinging to their property, their pride in what they own, and the service they render, with their strict observance of not one but three holidays on Easter, Pentecost, and Christmas, with their straightforward hospitality, and with the many other characteristics which made them precious and lovable to us in the few hours we spent with them.

Thus we had discovered a new world growing up in the hinterland beyond the Atchison, Topeka, and Santa Fe Railroad, as one has seen it happen in many other western and northwestern states thirty-five, forty, even fifty years ago, especially throughout the country during the years of the first colonization. In this growing community it is most surprising to observe the rapid development in the size and value of their agriculture, as well as all the special vocations connected with it. These amazing developments are partly due to the greater experience of the present settlers, but principally to the special concessions granted by the railroads to further their own future interests, the great fertility of the soil, and the general use of farm implements made possible by the level surface of the land.

Only after more of the available farm land has been put to use in Kansas will it be possible to establish a comparison between the rate of progress of the socio-economic life here and in the other western states. Until such a time, unless years of failure interfere, the richness of the land and the creative work of the settlers will no doubt serve to maintain the happy disposition which one encounters all over, and which contrasts strikingly with the continual complaining about bad business so prevalent in the western cities and in the country all over Missouri, Illinois, Ohio, and other places. Should this whole section of the country succeed in building up a sound commercial foundation, then Kansas could very easily become a second Illinois in terms of the prosperity of its inhabitants. Kansas lacks no economic prerequisites, but possesses several factors of stability such as these Mennonite settlements which, in the future, if everything should again collapse, may be of the greatest benefit.



(Left and down) Harvesting mint. Pictures show mint being mowed like hay. Then it is gathered into windrows and a field chopper pulled down the windrows. The mint is picked up, chopped into fine bits, and blown into the tank to be hauled to the still.

Mint Farming

BY M

TOURISTS passing through northern Indiana and southern Michigan often wonder what the purpose is of the barn-like structures with tall chimneys located out in the fields adjoining the highways. If they will inquire the reason for these "barns," they will be informed that these structures are mint stills, and the tourist will be told that he is in the largest mint producing area in the United States. In fact, mint production is limited to 6 states, with Indiana producing 897,000 pounds in 1947; Oregon, 550,000 pounds; Michigan, 428,000 pounds; Washington, 209,000; and California and Ohio, with small yields.

Since the Indiana-Michigan field covers the Mennonite settlements of northern Indiana, many Mennonite and Amish farmers of Elkhart, LaGrange, and surrounding counties are producers of mint oil, some having been in the business for over forty years. Their area of the state is adapted to the farming of mint because of the large sections of muck soil in the region. Mint can best be grown on a deep, rich soil of fairly loose texture and with an abundance of humus. The soil should be well drained but dare not become too dry. It should not contain much clay nor be too acid or excessively alkaline. With all of these requirements, it is not surprising to learn that only small areas in six states qualify for successful mint-raising.

Peppermint and spearmint yield oils, which have various uses. Peppermint oil is used in medicine but chiefly for flavoring chewing gum, candy, and tooth paste. Spearmint is less in demand because its use is confined largely to flavoring chewing gum and tooth paste. In 1947 in northern Indiana 18,500 acres were devoted to the production of peppermint and only 9,800 acres to spearmint. In LaGrange County, however, about 90 per cent of the mint land is used for the production of spearmint, a blight having ended profitable peppermint production over ten years ago.

The pictures accompanying this article were taken on the farm of Rufus T. Yoder, of LaGrange County,

t and down) The mint is hauled to the still past a of exhausted mint which will be used as fertilizer. A re is maintained in the still to produce the necessary pressure. After unloading, the tractor returns to the field.

ern Indiana

H

ana, during the summer of 1948. His mint fields are ted along Highway 5 between Shipshewana and To-. Although the 1947 average yield per acre of spear- oil in Indiana was 31 pounds, Yoder's 44 acres aver- 34½ pounds per acre. This high yield was obtained, ever, after the soil had been built up for a number ears by the application of various minerals and fer- ers.

The successful cultivation of mint is not easy, ex- ned Yoder. New fields are started by transplanting mint plants from the old fields. A mechanical ap- atus makes possible the planting of four rows at a e. Two persons are required for each row, however; place the plants in the machine as it moves slowly ss the field. The cost for pulling and setting the ts ranges $10-$15 per acre. After the plants have n root, the rows are cultivated like corn, except that e must be hand hoeing between the plants in the s.

At a certain stage in the development of the plant it owed like hay and gathered into windrows. It is not wed to dry like hay in the field, however, but is ered as soon as it has wilted. Various methods are l to take the mint to the still, but the pictures show most modern method. A field chopper, pulled along windrows, picks up the mint and chops it up like lage. The machine blows it into the two large tanks wn in the pictures. After these are filled they are led to the still. The tank with the smaller diameter nloaded first, its contents being lifted out by the iron ns that pass under and along the sides of the mint. r the contents of the smaller tank are unloaded into "tub" of the still, the mint from the larger tank is ed on top in the "tub." A tight lid is next clamped lace on the "tub" and from 40 to 100 pounds of m pressure is turned into the bottom of the con- er. The water and oil in the mint is thus vaporized he steam and passes out at the top and into a 140-

(Continued on page 46)

(Top) Public school in Lancaster County, Penna., with Amish, Mennonite, and other children taught by Mennonite teacher. (Right) Mennonite children in public school near Hinkletown, Pennsylvania

Revival of Paroch

BY S

(Below) Interior and exterior of the Locust Grove Mennonite School near Smoketown, Penna. This parochial school was opened in 1939. Like other private schools in Pennsylvania, it is attended and supported by Amish and Mennonites

WHY have Mennonite parochial elementary schools, or Christian day schools?

Since 1925 Mennonite and Amish Mennonite communities, beginning in Delaware—and spreading gradually west and south to Pennsylvania, Virginia, Ohio, Arkansas, Idaho, Illinois, Oregon, and Indiana—have revived the early colonial American plan of church-centered education. Historically, colonial education in America was distinctly religious and Christian.

Christopher Dock was not only an early Pennsylvania Mennonite educator, but he was the author of perhaps the first textbook on school management and methods of teaching published in the American colonies. His *Schul-Ordnung* was written in German. Through the research of Samuel W. Pennypacker, it was effectively unearthed in 1883. Martin G. Brumbaugh, then superintendent of schools in Philadelphia, and later president of Juniata College, translated it into English in 1908.

From the first Mennonite settlement in Philadelphia in 1683 until just before 1850 Mennonite congregations furnished their own schools for their own children. The skills necessary for an education were learned in an environment and from textbooks that were morally and religiously stimulating. These schools were definitely church-centered. The teachers were not only nominally Christian but exemplified the principles of Christianity in their daily living. They taught by example as well as precept.

Following 1850 the Mennonite church allowed itself to become secularized along with most of the others of

(Top left) Amish pupils and Mennonite teacher in public school in Pennsylvania. Amish students in public schools meet with their minister after school hours to read and study German Bible (top, right).

tary Education

R

American churches. At first public schools, particu- in Pennsylvania, were by an absorption process tian, even though publically controlled. Gradually arism has penetrated the political, social, and eco- c life of the American people. The Amish Mennonites elaware were among the first to catch the impli- ns of the inroads of secularism, and they started the nonite Private School at Dover, Delaware, in 1925. did not quite know then what was wrong, but they that the influence of the public schools was anta- stic to the principles for which they stood. In estab- ng their own schools they hoped to again make the ol an ally of the church. The Greenwood Mennonite ol was opened at Greenwood, Deleware, in 1928.

en years later the Mennonites and Amish Mennonites ennsylvania became awakened to what had taken e in undermining the Christian faith of their young le. They opened the Esh School near Ronks, Penn- ania, in 1938. The Locust Grove Mennonite School n in 1939, near Smoketown, Pennsylvania. In the e year the Oak Grove School opened in East Lampe- ownship, Lancaster County, Pennsylvania. The New ville Mennonite School opened near Lancaster, Penn- ania, in 1940.

ince 1940 new Mennonite parochial schools, more monly called Mennonite Christian day schools, have eased rapidly. Doubtless misunderstandings concern- participation in military service during these war s hastened the process, but in addition, a better

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(Below) Exterior view of building is the Franconia Mennonite Day School and interior view shows pupils of the Warwick River Mennonite School. Both are parochial schools. The former opened in 1945, while the latter was opened in 1942.

Religious Education in Public Schools

BY FRANK KRAUSE

ALL education during the early days of our country had a distinctly religious foundation. The framers of the Constitution and our laws, aware of the bitter hostilities and rivalry engendered by circumstances in which the church rules the state, or in which the state rules the church, meant to declare that no particular religious group should enjoy special privileges in the state. Separation of religious education from secular education has placed the church in a position to act in the role of a free critic of economic, social, and political life in terms of its evaluation of that life in the light of personal, spiritual, and eternal values. Religious education has been left free to develop in the direction of stimulating and directing an aspect of experience that imparts a spiritual quality to the whole of life.

A century of experimenting with a thoroughly secularized education seems to have convinced many who are responsible for public education that a corrective must now be sought in some form of character education. Various approaches to the solution of the problem of integrating religious education and public education have been employed: the parochial school, the teaching of religious education as a part of the regular program of the school, and religious education on time released from the public school schedule.

A survey of religious education programs of four Mennonite communities in Kansas illustrates two approaches to this problem: (1) teaching religion as a regular part of the curriculum; (2) religious education on released time.

The Hillsboro Elementary School

Religious instruction is offered on released time on the elementary school level. Approximately two hours a week are devoted to such instruction.

The objective of religious instruction in the Hillsboro school is to give the pupils a better understanding of the Christian religion, and thus to make them better citizens of the community. The principal expressed a belief that there is a definite correlation between good citizenship and well-founded Christian beliefs on the part of the children. The teachers have no thought of indoctrination with one particular viewpoint. Controversial beliefs are omitted and have no part in the religious instruction.

All of the 236 pupils in the elementary school receive religious instruction, although the entire program is voluntary. The approval of parents is obtained before any child is assigned to a class in the religious education program. Public school facilities are available; Lutheran and Seventh Day Adventist pupils receive instruction in their respective churches.

The entire program is under the supervision and administration of a committee consisting of five members of the local community. During the 1947-1948 school year, three ministers, H. T. Unruh, J. W. Vogt, and C. O. Bergert, representing local churches, served on the committee. This committee secures the teachers, plans the curriculum, adopts the curriculum materials, and accepts donations from various sources to finance the program. Most of the funds come from the churches participating in this program. Pupils help to meet some of the cost by purchasing the approved curriculum materials.

A substitute teacher in the public school also serves as the superintendent of religious instruction. Her function in connection with this program is to represent the religious education committee in the school and supervise the work.

Eight people from the community are employed to teach the eight grades, one for each grade. Some of the teachers in the religious education classes are members of the teaching staff of the public school. Teachers receive remuneration for their services.

The principal expressed satisfaction with the smooth operation of the program. Discipline problems are practically nonexistant and the cooperation of the pupils is excellent. In matters of discipline the teachers receive the same cooperation from the public school administration as is expected in the regular school work.

The Lehigh Schools

The teaching of religion has been introduced into the regular program of the high school on the same basis as general science, literature, and history. The pupils this past year have taken advantage of formal instruction in the Old Testament. The program involves supervision by public school authorities, granting of credit, and the use of public school facilities. The assumptions underlying such a program are that there is a need of carrying public education beyond the social and ethical to the religious level, that religious education and public education cannot be taught separately to the advantage of either. Education is regarded as being incomplete without a study of religion. Church and state must cooperate if a program such as this is to be successful. The concurrence required in the constituency for the successful operation of this type of program is easier to obtain in stable, rural communities which do not have to reckon with values and ideals of diverse cultural and ethnic groups.

The activities of the Hi-Y and Y-Teens, and the practice of some teachers to begin the school day with Scripture reading and prayer, provides a wholesome religious atmosphere. The Hi-Y and the Y-Teens, with the objective of fostering spiritual, mental, and physical de-

ment, are in charge of two assemblies a week. Out-speakers, usually ministers, address the students at ngs sponsored by these clubs.

four-week course of religious instruction for ele-ary school pupils is offered at the end of the public l year. Administrative functions such as organizing course, selecting curriculum materials, and hiring ers, are performed by a Bible school committee senting the Mennonite churches of the community. aily devotional exercises are a part of the regular l day; Scripture reading and prayer are conducted student or a faculty member. This is a part of the am for spiritual development sponsored by the and Y-Teens.

wo courses in Bible have been incorporated into chool curriculum, and are required for graduation. first-year course, usually taken during the freshman is a study of the Old Testament. During the first ster this class meets daily for 55-minute periods; g the second semester it meets for two 55-minute ds a week. The second-year Bible course is a study e New Testament, and meets two periods during a the first semester and three periods a week the d semester. Thirty-nine students were enrolled in courses during the 1948-1949 school year.

eligious education, as a part of the regular curricu-involves the use of the physical plant of the public l, and public funds to finance such instruction r a public school teacher on regular school time.

everal aspects of the situation in this school are ue: Bible courses are required for high school grad-n and the entire student body is composed of Men-es. The fact that Bible courses are not a matter of e for the individual student indicates, on the part e constituency, a widespread interest in religious ation, and a feeling that religious training is an t which cannot be omitted from the education of g people.

The Public Schools of Moundridge

he religious education program of the community onsored and supervised by the Ministerial Alliance. public school system uses the "six-six plan"; the six grades are instructed on released time in the Zion Mennonite Church. One teacher instructs the elementary school group of about eighty pupils. group meets for a period of 45 minutes a week g the school year.

he Ministerial Alliance of Moundridge has taken terest in religious education for public school pupils. organization is in charge of donations from various es to finance the entire program of religious educa-Most of the money comes from the churches of the nunity.

urriculum materials are selected by the sponsoring ization. The aims of the program are to acquaint upils with religion and the Bible and to supplement nstruction that nearly all receive in the Sunday school. Religion and religious institutions, according to the school superintendent, are regarded as a part of the total culture with which the pupil must become acquainted. Education and religion are inseparable and no education is complete without a basis in a religious conception of life.

School administrators of these four communities make it clear that the public school, according to their beliefs, has the responsibility of facilitating intelligent contact with Christianity. Education is incomplete without a knowledge about the Christian religion; young people shall not be trained for citizenship without reference to Christian principles. The function of the public school, however, is not to propagate controversial religious views. The task of religious education, according to the administrators of the four public school systems just mentioned, is to secure recognition of Christianity as a vital factor in the total experience of young people.

* * * *

PAROCHIAL ELEMENTARY EDUCATION

(Continued from page 43)

understanding of the inroads of secularism into the Mennonite church was permeating the minds of church leaders, so that this movement came into being as an additional attempt to stem the tide of economic and social worldliness. Twenty-two new Mennonite Christian day schools were opened during the period from 1941 to 1946. They were located in the following widely separated parts of the United States: Pennsylvania, Virginia, Arkansas, Ohio, and Idaho. During the year 1947-48, the latest year for which complete statistics are available, seven schools were added, bringing the total to 35. These were all located in Illinois, Ohio, and Pennsylvania.

Detailed attendance data are available since the 1944-45 school year. In the 19 schools for that year, 835 boys and girls were in attendance. During the year 1945-46, 1,197 attended the 25 schools. This total was increased to 1,445 for the 28 schools in 1946-47. There were 35 schools in 1947-48 with a total attendance of 2,111; 141 high school students were enrolled in 15 schools, but students from not-regularly-organized four-year high schools were included. Statistics for the year 1948-49 are now being compiled. From data already received it is known that Oregon and Indiana have entered the list of states previously represented.

It is too early to be sure that this church-school movement is more than a surface protest against the slipping away of certain customs held sacred by a few of the older generation. It is this in part. To be the permanent asset it should be and can be it must develop a positive philosophy which makes Christianity the center around which all education revolves. This will mean hard work, based on a penetrating analysis of what it takes to keep behaviouristic secularism from eating away the vitality which makes the contribution of the Christian church a permanent element in society.

HOFFNUNGSAU IN KANSAS

(Continued from page 19)

transportation and church going has been displaced by the automobile and the truck; the harvest reaper by the modern combine, etc. The community has prospered.

The church also has been a blessing to many and is still a blessing to-day. The first actual building was erected after the above-named immigrant house was destroyed by a tornado. On October 2, 1880, the cornerstone was laid and on December 19 of the same year it was dedicated for service. It was built of adobe (sundried brick) and stood until 1898, when it no longer was adequate for the growing congregation. On March 21, 1898, it was taken down and replaced by the large wooden structure which was started in March, 1898, and dedicated on October 13 of that year. A full basement was put under it in 1935 and a few classrooms added. It stood until February 14, 1948, when at ten in the morning the alarm was sounded: "The Hoffnungsau church is on fire." In a short time a group of more than thousand people had gathered to save what could be saved, but by noon all was in ashes.

Immediate steps were taken to erect a new house of worship and after a little over a year the nice new brick and stone structure with about twenty Sunday school classrooms is nearing completion.

The congregation was the first Mennonite church in the Buhler-Inman community of Kansas and grew from small beginnings to its present size. Out of it have also been organized the Buhler Mennonite Church in 1920 and the Inman Mennonite Church in 1921, for the congregation grew too large for one pastor. Only the German language was used in the beginning, but now practically only the English is used. The first English was used in 1918. Seventy-five years have made many changes, some for the good others not so good.

IN THE JANUARY ISSUE

The January issue will be devoted almost entirely to a pictorial review of the Mennonite settlements in Paraguay. This issue will contain a wealth of factual information concerning the establishment and growth of these settlements from their earliest bginnings to the present. This issue will be more richly illustrated than any we have published. Among the additional features there will be illustrated articles appropriate for the Christmas season. Our subscribers will receive the January issue by December 1.

MENNONITE LIFE always appreciates suggestions and criticism concerning the contents of the magazine.

Mennonite Life Slides

MENNONITE LIFE Slides—colored or black and white—with lecture guides may be rented for your religious and educational programs. Write for list of slide sets and rates.

Mennonite Life Index, 1949 →

Again we present to our readers a complete index of all issues of MENNONITE LIFE published in 1949 (Vol. IV). This index should prove helpful in research as well as for the interested reader. The numbers at each reference indicate number of issue and page. For example, the numbers, 3-17, indicate a reference found on page 17 of the July, 1949, issue. Previous years of publication are indexed in the October issues of 1947 and 1948. All back copies of MENNONITE LIFE are still available.

MINT FARMING

(Continued from page 41)

foot coil-pipe which is cooled by cold water. The vaporized oil then goes back into a liquid state and flows out of the end of the coil, after which it is stored in steel barrels holding 200-400 pounds of the product.

The oil may be marketed soon after harvest, or it may be held indefinitely. Spearmint oil was selling for approximately $4 per pound in January, 1949. These prices, however, are much higher than average and may be expected to go back in time towards the pre-war level of around $2 per pound. Production cannot be continued on the same field year after year. Usually there is rotation of corn, rye, alfalfa, or other crops after three years of mint.

Experimenting with crop rotation on old mint grounds, Yoder began growing popcorn in 1934. Now this has become his chief business, while the mint is a side line. Having developed a method of processing popcorn so that it contains the right amount of moisture for efficient popping, he has built up a large market for his product, the Oh-Mich-Iana brand of popcorn. During the 1948 season 1,200 acres of popcorn were grown by his cooperators for his processing plant. The product was sold wholesale in 10- 50- and 100-pound bags. Yoder is not only a successful farmer and business man, but he is also interested in the work of the church. A good proportion of his profits regularly are given to Christian causes.

AN APPROPRIATE CHRISTMAS GIFT

MENNONITE LIFE has increasingly become a much appreciated Christmas gift. If your subscription expires with this issue, why not take the opportunity of adding to your renewal, gift subscriptions for your friends. Note the special rates on the enclosed order blank. We will be happy to announce your gift to your friends in gift cards. If your friends are already subscribers we shall credit you with the amount you sent us.

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North Newton, Kansas

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16. Frank Heinrichs
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18. Peter J. Banman
19. Mrs. Frank Banman
20. Otto Banman
21. Ben Boese
22. Jacob H. Schroeder
23. Ernest Schroeder farm
24. Edward Schroeder
25. Mrs. W. J. Reimer
26. H. G. Unruh
27. Jacob J. Enns
28. Roland Schroeder
29. John A. Reimer
30. Mrs. John J. Schmidt
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32. Henry Mary Goertz
33. P. A. Voth
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25. Victor Schroeder
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37. Reinhard P. Schroeder
38. Edward Reimer
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40. Elmer W. Schmidt
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2. Frank Schmidt farm, Roland Schmidt
3. Ben Unruh
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CHURCHES INDICATED ON MAP

1. Spring Valley (Old Mennonite)
2. Springfield (Krimmer Mennonite Brethren)
3. Gnadenau (Krimmer Mennonite Brethren)
4. Alexanderwohl (General Conference)
5. Goessel (General Conference
6. Tabor (General Conference
7. Meridian (Church of God Christ, Mennonite)
8. Highland (Evangelical and Reformed)

MENNONITE LIFE

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Alexanderwohl Survivors of 1874

Every Mennonite community of the prairie states and provinces has a number of honored survivors of the Mennonite migration of 1874 and the years following. This is a list of the survivors of the Alexanderwohl group as compiled by P. U. Schmidt. We shall be happy to publish similar lists from other communities such as the Swiss of Moundridge, Kansas, and Freeman, South Dakota, the Prussian Mennonites of Kansas and Nebraska, the pioneers of Manitoba, etc. Such lists should be submitted to *Mennonite Life*, North Newton, Kansas.

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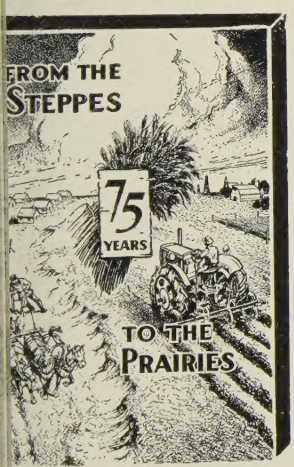

FROM THE STEPPES TO THE PRAIRIES

C. Krahn, Editor

This book was published under the auspices of the Historical Committee of the General Conference to commemorate the Seventy-fifth Anniversary of the coming of the Mennonites to the prairie states and provinces. It contains contributions by Christian Krehbiel, J. A. Wiebe, and concerning John F. Funk and J. Y. Shantz, all of them pioneer leaders. Noble L. Prentis and others write interestingly about the pioneer life and experiences of our forefathers.

You can order your copy of this richly illustrated book of 124 pages from your Mennonite book store or by sending in $1.50 to *Mennonite Life*, North Newton, Kansas.

From Generation to Generation

The Lord is our God, the Lord alone; so you must love the Lord your God with all your mind and all your heart and all your strength. These instructions that I am giving you today are to be fixed in your mind; you must impress them on your children, and talk about them when you are sitting at home, and when you go off on a journey, when you lie down and when you get up; . . . you must inscribe them on the doorposts of your house and on your gates.

Deuteronomy 6:4-9.
American Translation